CICERO

LAELIUS

DE

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M. TULLII CICERONIS

LAELIUS

DE AMICITIA

EDITED

WITH INTRODUCTION AND NOTES

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REVISED EDITION

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NOTE TO THE REVISED EDITION

THE text adopted for this work is that of Baiter and Kayser. Any changes from the standard text are mentioned in the notes.

In preparing the notes, the aim has been to furnish all explanations that seem necessary for the clear understanding of points of grammar, history, biography, and ancient customs. In addition to this the attention of the student has been called by translation, and remark upon special passages, to the literary character of the essay and to the clear and happy development of the subject. The quantities of the long vowels have been marked to aid the student in correct pronunciation, for which the practice of reading aloud is recommended.

Many editions have been consulted, but chief assistance has been received from those of Lahmeyer, Long, Nauck, Reid, and Seyffert, for which credit is given in the notes. I also wish to express my thanks to the editors of the American Book Company for their suggestions and assistance.

DARTMOUTH COLLEGE, September, 1897.

INTRODUCTION

THE student of Cicero's works who is not acquainted with the life and character of the man himself has but an imperfect apprehension of their merit and their meaning. The personality of Cicero was unique and transparent, displaying itself to an unusual degree in all his writings, which, whatever their subject and method of treatment, record his own experiences, and show his studies and reflections colored by the events of his own life. This dialogue on friendship, though ostensibly representing the opinions of Scipio and Laelius, in reality outlines the relations and feelings of Cicero and Atticus. The following sketch of Cicero's life may prepare the way for that appreciation of the man and his work which a fuller study cannot fail to give.

MARCUS TULLIUS CICERO was born at Arpinum, a small town in southeastern Latium, January 3, 106 B.C., — in October of the reformed calendar, — of a family belonging to the equestrian order. He soon exhausted the advantages of the schools of his native town, and was sent to Rome to gain the best instruction which could there be had. The literary character of the training there given accorded perfectly with the bent of his mind; and with a delight that maturer years only increased, he seized upon the study of literature, especially of Greek — for Latin lit-

erature was as yet enriched by the works of but few of those whose names subsequently rendered it so illustrious. Greek literature was closely connected with Greek philosophy, and for the acquisition of this he "was stirred by a wonderful appetite." Before he was twenty he had become the proficient pupil and friend of the greatest living teachers of the three leading schools of Greek philosophy, — Phaedrus the Epicurean, Diodotus the Stoic, and Philo the Academic. But literature and philosophy did not engage all his attention. The profession of a man of letters was then almost unknown at Rome, and offered no attractions to one desirous of political preferment. It was the man of affairs, the eloquent lawyer and statesman, the successful general, that gained the suffrages of the people. With ambition for high political distinction, Cicero followed zealously the study of law under the foremost jurists of the day, Q. and P. Mucius Scaevola, and of rhetoric under the foremost rhetorician, Molo of Rhodes, then ambassador at Rome. He wrote respectable poetry in his teens, and became a prose author at twenty. But he continued his studies without attempt at public activity till he was twenty-five. He studied action and delivery under Aesopus and Roscius, the leading actors of the time, and visited the forum daily to observe the practical application of the rhetorical art by the great orators, like Sulpicius, in their harangues to the people. Several hours each day he declaimed, *i.e.*, practiced discussion and debate in both Greek and Latin, though mainly in Greek, and, to improve his style, wrote translations and paraphrases of the best Greek authors. Though looking forward to law, as we should say, he loved learning for learning's sake, and determined to leave nothing undone to bring within the

compass of his knowledge the varied fields of thought. "Night and day," said he, "I spent in the examination of all branches of learning." Such was his diligence and power of acquisition that when, at the age of twenty-six, he made his first public speech, the only quality of an experienced orator which he lacked was familiarity with a large audience.

But intense application exhausted the slender physique of the young orator, and in 79 he left Rome to regain his health. Going first to Athens, which, from his love of Greek letters, was a hallowed spot, he spent a year in the study of philosophy and rhetoric, then, passing on to Asia, studied rhetoric under various teachers, but especially under his old instructor, Molo of Rhodes. At the end of two years he returned to Rome, renewed in health, and with an improved literary and oratorical style. Much of its early redundancy had disappeared; and though it was always, in his own figure, a full stream, it ceased to overflow its banks. Business came to the brilliant young advocate in abundance; and so popular did he become that, without the aid of wealth or family influence, he was elected quaestor in his thirty-first year — the first in which he was eligible. His province was Lilybaeum, the western part of Sicily, where he distinguished himself by a just and righteous administration. So grateful was the remembrance of his people that, on his return to Rome, they besought him to conduct the impeachment of their extortionate and tyrannical ex-governor, Gaius Verres. Prosecutions were contrary to Cicero's nature and principles — in one other case only, that of T. Manutius Plancus, did he appear as a prosecutor; but the requests were so urgent that he consented. The result was the exile of Verres.

In 68 Cicero was elected aedile, and in 66 praetor, — offices gained by his great popularity, — and, as with the quaestorship and later with the consulship, at the earliest age permissible by law. The labors of the forum and the senate, in which his curule office gave him the right to sit, still occupied his attention; and during his praetorship he delivered his famous speech on the Manilian law, whose object was to confer upon Pompey the command of the Mithridatic war.

Soon after his praetorship he announced himself as a candidate for the consulship; and in due time, after an exciting contest, was elected by acclamation over seven competitors as first consul. The year 63 was made memorable by the conspiracy of Catiline. This man, whose manifold vices were redeemed by scarcely a single virtue, had been a competitor of Cicero for the consulship; but maddened by his defeat, and the consequent loss of opportunity to enrich himself by official plunder, he formed a plan for the murder of the consuls and the destruction of the city. The conspiracy was detected; and through the wise management of Cicero the ringleaders were arrested and executed, Catiline's forces defeated, Catiline killed, and the city saved. The execution of the conspirators without a formal trial, and simply on the strength of a vote of the senate, was doubtless an illegal measure, and was seized upon by Cicero's enemies as a weapon against him. Scarcely had he left office when a tribune introduced a bill authorizing Pompey, who had completed the war in the East, to return to the city with his army to restore the violated constitution. The asserted violation was the execution of the conspirators; and Cicero, though not named in the bill, was the one against whom it was aimed. The bill did not

become a law, but it was the beginning of the hostility which in a few years drove him into exile. The opposition to Cicero was not because he had executed the conspirators, — for in so doing he had but obeyed the orders of the senate, — but because he was not in sympathy with the men and influences then powerful in the state. The times were troubled and out of joint, the republic was rapidly coming to an end. Wealth, extensive foreign dominion, and outward splendor concealed the weakness resulting from the loss of ancient virtue. The state was in that condition of moral exhaustion which always precedes a downfall, and whose duration depends upon the readiness of selfish and able men to seize their opportunity of making its powers their own, or upon the action of those who, with a true patriotism, risk the overthrow of law in order to reëstablish it more securely, and destroy a government to save a people.

This state of affairs Cicero did not see, because he would not; and with a wonderfully exact knowledge of what was about him, deliberately shut his eyes to the inevitable result. He was a patriot worthy of Rome's earlier history. He loved his country; he gloried in her past and in the institutions of the fathers; he revered her ancient traditions; and, in the dearth of contemporaneous virtue, loved to display the examples of her earlier patriots. He thus became the center of whatever conservative element yet remained; and as the watchwords of virtue and patriotism are often most effective in stirring those who themselves possess little virtue or patriotism, he exerted a powerful influence upon that mob of citizens which, destitute of love of country, desired to be reminded that they were the descendants of those who had loved their country in a marked

degree. His support of a measure was taken as a guarantee that it was in accord with the spirit of the past, and his open opposition was difficult to withstand. When, therefore, crafty men — notably the great triumvirate, Caesar, Crassus, and Pompey, who by their union became the strongest force in the state — began to lay masked schemes for their own aggrandizement, they found it necessary for their full success to draw Cicero to their side. The triumvirate tried to win him by offers of various responsible positions, but, finding they could make no impression upon him, determined to remove him from the city — not openly, but by leaving him to the malice of personal enemies.

There was a profligate young noble, Clodius by name, who had become incensed against Cicero because he had testified against him when accused of sacrilege. Having been adopted into a plebeian family, he was elected tribune, and proceeded at once to take measures to have Cicero banished from the city. His charge against Cicero was the old one of illegal execution of Roman citizens. In March of 58 he was successful, and Cicero was interdicted from fire and water — *i.e.*, banished on pain of death — within a distance of five hundred miles from Rome. This result was reached by the secret aid of the triumvirate, or at least by their acquiescence. From Caesar Cicero had little to expect; but from Pompey, who owed his greatness in no small degree to the eloquence of Cicero, and who, since his return from the East, had more than once been aided by the friendship and the advocacy of the great orator, he had a right to expect assistance. But regard for favors received and the claims of friendship weighed little against the promptings of a selfish political purpose, and Pompey, with base ingratitude, withdrew and left him naked to his enemies.

The years between his consulate and exile Cicero passed mainly in retirement and devotion to study. He published an edition of his consular orations, wrote a poem on his consulship, and a history of it in Greek and in Latin; but, with an insatiable appetite for literature, he delighted in gathering and reading books. He established libraries at his villas at Tusculum, Formiae, and Antium, where he spent much time in study. A friend, Paetus, gave him a valuable library, which was in Greece, and, in his anxiety for such a treasure, he wrote to Atticus, "If you love me, and feel sure of my love to you, use all the endeavors of your friends, clients, acquaintances, freedmen, and even slaves, to prevent a single leaf from being lost."

The most melancholy period of Cicero's life was the year and a half of his exile. The severity of his disaster overcame him. Neither friends nor his beloved books gave him any comfort. His one companion was his misery. Glorious memories and cheering hopes alike failed him. He could only indulge his grief, and implore his friends to aid him. These, in fact, did their utmost. Scarcely had he left Rome when they began to take measures for his recall. In a short time his return became the burning political question of the day. The consuls of the next year, and all the tribunes but one, were in his favor. The triumvirate gave their consent to his recall; the senate declared that it would transact no business till he returned; the chief towns of Italy sent deputations to Rome to aid his cause. But still Clodius, and the demagogues who were his friends, found means to defeat all these united forces till August, 57. No more striking illustration could have been given of the utterly demoralized condition of the Roman state than the proceedings in this agitation for the

recall of Cicero. It ought to have convinced him that it was useless to talk of Curius and Fabricius in a state in which patriotism had been exchanged for self-seeking, and statesmanship for the arts of the demagogue.

Cicero's return was like a triumphal procession. Notwithstanding his haste to see Rome, such crowds of friends from all the towns delayed his journey, that he was twenty-four days in passing from Brundisium to Rome. When there, aristocracy and plebeians vied with each other to give him welcome. But his enemies were still lively and strong. "My condition," wrote he to Atticus, "is for prosperity slippery, for adversity good." He therefore withdrew, as far as possible, from public life, and while still being the foremost advocate in the forum, and the most eloquent speaker and the wisest counselor in the senate, and still keeping all his interest in the welfare of the state, betook himself more and more to the enjoyment of literary studies and composition. In the years that intervened between his return from exile and proconsulate he wrote the *De Oratore*, *De Re Publica*, and *De Legibus*. His productions were not as numerous as at a later time, for his work was still mainly one of preparation. He was "devouring literature," and giving himself "unreservedly to the life most in accordance with nature, that of the student."

In 51, by the revival of a law that no consul should enter upon a provincial government before five years from the close of his consulship, the ex-consuls of more than five years' standing were compelled to draw lots for the vacant provinces. Greatly to his disgust, Cicero drew the province of Cilicia. The only satisfaction which his government gave him was the opportunity to revisit Athens.

His administration was wise and merciful; and in those days, when provincial governments were sought almost wholly for the opportunities they afforded their fortunate possessors to enrich themselves, it was a rare thing for one to care more for the interest of his subjects and the demands of justice than the establishment of his own fortunes. He left his province at the expiration of a year, accompanied by the blessing, and not, as was usually the case, the curses, of those over whom he ruled. He returned to Rome early in 49 to find himself in "the flames of civil war." Caesar and Pompey, whose alliance, interrupted by the death of Crassus in 53, had turned into a bitter rivalry for the supreme power, which, from the tottering state of the government, would plainly be the prize of the stronger, had made their appeal to the sword. The state of affairs was what Cicero had long foreseen, but he was not prepared to meet it. He knew not what to do. He could not join with either party in a war with Roman citizens, neither could he remain neutral. He had never been drawn toward Caesar; and Pompey, with whom were all his affiliations, disgusted him with his arrogant self-assurance and weakness. After long uncertainty, he joined the cause of Pompey; but his tempest-tossed spirit was never satisfied, and his allegiance was of little value. The conduct of the civil war, and Cicero's part in it, are to be learned from the histories of the times, and the special lives of Cicero. It is enough to say that, after Pharsalia, Cicero recognized the ultimate triumph of Caesar as inevitable, and, returning to Italy, awaited the pleasure of the conqueror. This proved to be that he should no longer oppose Caesar — a promise which he was ready to make.

This promise Cicero kept, but he could not actively support Caesar, and from the close of the war in 47 to the death of Caesar he, therefore, withdrew himself from politics, and tried to forget the loss of his country in literary work. Within this period he wrote no less than eighteen works: *Hortensius*, or *De Philosophia; Partitiones Oratoriae; Brutus*, or *De Claris Oratoribus;* and *Orator*. In 45 he lost his daughter Tullia, to whom he was devotedly attached. To assuage his grief, he read every treatise of the philosophers on consolation, and wrote himself a treatise,[1] **De Consolatione*. It was followed by the *Academica*, a work on the new Academic philosophy; *De Finibus Bonorum et Malorum*, a work on ethics; *Disputationes Tusculanae*, on happiness and morality; *De Natura Deorum, De Divinatione, De Fato, Cato Maior*, or *De Senectute; Laelius*, or *De Amicitia; Paradoxa*, discussing some Stoic propositions; *Topica*, a work written on a sea-voyage, and from memory, in explanation of the Topics of Aristotle; *De Optimo Genere Dicendi, De Officiis*, and **De Gloria*. Probably some others of his productions belong to this period, as the **De Virtutibus, De Auguriis*, and **Epistola ad Caesarem de Ordinanda Republica*. These works, so varied in their range, and all excellent in execution, while produced in those three years, do not belong exclusively to them. They were the mature fruit of a life-time of research and reflection. Some of them had been begun before; others were the execution of plans which had been long in mind, and for which preparation had been made. But the fact that within that time they were produced by a man who turned to their composition to find

[1] Of those marked with a star only a few fragments remain, or they are entirely lost.

relief from grief at the loss of that to which his whole public life had been devoted, and which he loved with an intense affection, and who, in addition to his public griefs, was bearing one of the heaviest sorrows that can visit a human heart, — the loss of a beloved child; this fact gives proof of mental vigor in the very highest degree, and of literary power which has rarely if ever been equaled.

The assassination of Caesar in 44 brought Cicero again into public life. He had no part in that act of political folly, but he fully justified it. He and the conspirators seem to have imagined that Caesar was only an obstacle to the ordinary working of the government, and that, if he were removed, all would go on as before. The terrible years of war and proscription which followed showed how frightful was their mistake. In fact, the great mistake of Cicero's life, arising from his love for the institutions of his country, was his failure to perceive that their vitality was gone, and that something must be substituted in their place; but his sincerity he attested by the work and the sacrifice of his life.

On the death of Caesar, he became the acknowledged head of the republican party. The next two years were the most glorious of his life, untarnished by any selfish action or motive. He threw all his boundless energy into the task of saving his country. By speeches in the senate and in the forum, by countless letters and appeals to individuals, by encouragement and advice, he endeavored to stimulate the weak and direct the strong, to bring all classes into sympathy with the republican party, and to stem the tide that was steadily setting toward empire. Within this time was given that series of fourteen speeches against Antony which, unequaled at Rome for oratorical power and terrible invective, received the name of Philippics. But

he could not succeed. Events are stronger than men. His labors and hopes were alike fruitless. One after another his plans miscarried, friends failed, and enemies triumphed; and when Augustus, Antony, and Lepidus, who controlled the troops, united to form the second triumvirate, with the avowed object of the partition of the powers of the state among themselves, nothing was left for him but to flee before the proscription in which his name was foremost. Twice he set sail to leave Italy, and twice returned; the second time with the exclamation, "Let me die in the country I have saved so often!" His pursuers were upon him, and on the morning of December 7, 43, overtook him at his Formian villa, just as his slaves were again hastening him away to the sea. Perceiving their approach, he called upon his slaves to halt, and stretching his head from the litter, and looking fixedly at the foremost of his enemies, said, "Here, veteran, if you think it right, strike!" The bloody act was soon done, and his head and hands cut off and taken to Antony.

Cicero's services to the state as a public officer, adviser, counselor, or originator of measures of great public benefit, unless it be in the matter of Catiline, were not such as to give him fame above many of his contemporaries. As a scholar, Varro equaled him in the extent of his acquirements and productions, though not in their quality and value. As an orator, Cicero was without a peer at Rome, and his oratory has given him perpetual remembrance; but the greatest benefit which he conferred upon his country and the world was as a man of letters. His writings formed an era in the Latin tongue and Latin literature. Before his time, the language was rough and not fully developed. He, more than any one else, rendered it fixed,

and united its strength to rhythm and melody; while his writings form the richest part of Latin literature, and, as Quintilian says, form the standard by which to test proficiency in Latin. Cicero was the leader of the Hellenic culture of his time. He opened to his countrymen the fountains of Greek philosophy, diffusing a knowledge which before had been confined to a cultured few, and at the same time opening a new department in the use of the Latin language. He was not an original philosopher, but he had a philosophic mind of great power, and loved philosophy for its own sake. It was to its pursuit that he turned in all the intervals of public activity, and to find rest in weariness and consolation in sorrow. "Without thee," he says of philosophy in his latest years, "what would my life have been? To thee do I come for refuge, from thee do I implore aid, to thy hands do I commit myself, as in my earlier life for the most part, so now wholly and unreservedly. A single day within thy courts is better than an immortality in the tents of wickedness. Whose aid, then, shall I sooner enjoy than thine, who hast given me tranquillity of life and taken away the fear of death?" A thorough acquaintance with the various philosophic systems of Greece enabled him not merely to translate the works of the Greeks, but to adapt and remodel them for the more practical Romans. It was, therefore, a twofold debt that Rome owed Cicero, — the enlargement of her literary life, and the enriching of her language. Without Cicero those great writers, — Vergil, Horace, Livy, and others whose works form the treasures of Latin literature, — would have been impossible, at least as we know them. To the debt of Rome to Cicero is to be added, then, that of the cultivated world.

References. — The best life of Cicero is that of Forsyth; Trollope's is a special plea, but eminently worthy of reading; Middleton's is voluminous, and not always reliable; Abeken's Life and Letters of Cicero, translated by Merivale, is invaluable; Niebuhr's lectures on Cicero and the men and events of his time may well be compared with the different estimate of Mommsen in his history; Collins's Cicero in the Ancient Classics for English Readers, and Cruttwell's and Teuffel's Histories of Roman Literature, may well be consulted. The various Histories of Philosophy — as Ritter's, Ueberweg's, and Mayor's — discuss Cicero's philosophical views, as also the preface to Reid's edition of the *Academica*. The article in Smith's Dictionary of Greek and Roman Biography and Mythology is to be consulted.

THE LAELIUS

Character of the Work. — The character of the *Laelius*, or *De Amicitia*, is indicated by its title. It belongs to the ethical works of Cicero, and is a treatise on practical friendship. In its composition Cicero avoided largely the theoretical discussion of the subject in which the Greek philosophers so often indulged, and endeavored to present the duties and relations of friendship as they appeared in actual life. It was written not by Cicero the philosopher, but by Cicero the Roman. It bears on every page the stamp of one who had been trained in the busy, practical life of Rome. The view of friendship is not universal, but adapted to the special conditions of the time and state in which it was written. As its opening chapter states,

it is exactly the sort of treatise that would have been written by one Roman friend to another: the one a man of much learning, wide observation, and deep reflection, who in the service of the state had "sounded all the depths and shoals of honor," and experienced in the alternations of fortune the blessings of real, and the disappointments of pretended, friendship; the other, one who, by his hearty sympathy, wise advice, unfailing loyalty, and readiness to give assistance, had proved his claim to the title of true friend. One who expects to find in the work an exhaustive discussion of the nature of friendship, and of many questions that arise in its workings, will be disappointed. To understand it properly, it must be referred to Rome, — to the character and conditions there existing, to a state that made itself the chief factor in each man's life, and reckoned no man successful who did not spend his energies in its behalf. The clearer the conception which one can form of the foundations of Roman character, and the identification of personal ambitions with service to the state, the better will he be prepared to appreciate the beautiful picture which, on that background, Cicero has painted of the fellowship of kindred and virtuous souls.

The form of the treatise is the dialogue, not the frequently recurring question and answer, but the statement of the views of one speaker interrupted sufficiently to keep in mind the idea of a conversation. The object of this form is to prevent the formality of the essay, and to give the appearance of reality. The conversation is not put into the mouth of a legendary or imaginary person, "for fiction has too little authority," but into that of Laelius — a man renowned for a life-long friendship; inasmuch as

"conversations of this sort, resting on the authority of men of earlier times and likewise renowned, seem for some reason to possess greater weight." This conversation is reported as having occurred soon after the death of Scipio, 129 B.C.

Time of Composition. — The *Laelius* was written in 44 B.C., probably in the month of June, after the *Cato Maior*, to which it is a companion. The time was one in which the first hopes for the restoration of the republic, formed at the death of Caesar, were turning into disappointment; and the forebodings which Cicero puts into the mouth of Laelius must be taken as the forecast which he was making for the state in his own times. The careful student cannot fail to see in many places, and especially in the discussion of the effect of friendship on political action, the references to Cicero's own times.

Sources. — The subject of friendship was one upon which many Greek philosophers had written. Without doubt Cicero was familiar with most, if not all, of their writings, but imitations are infrequent. Correspondences are noted between various parts of the *Laelius* and a book of Theophrastus, περὶ φιλίας; Xenophon's *Memorabilia*, 2, 4–10, embodying a discourse of Socrates on friendship; and Plato's *Theaetetus* and *Lysis*. But as has been said, the work is not of a character to have been drawn from Greek sources. It is Cicero's own development of the subject, after reading the Greek authors, from his own observation, experience, and reflection.

Interlocutors in the Dialogue. — The chief speaker is Gaius Laelius, and secondary parts are given to Q. Mucius Scaevola and Gaius Fannius.

Gaius Laelius, surnamed Sapiens, the constant companion and friend of Scipio the younger, was the son of Gaius Laelius, who had been the friend of Scipio the elder. He was born about 186 B.C., and died at an uncertain date, but probably not long after Scipio. He was prominent in the state, being plebeian tribune 151, praetor 145, and consul 140, holding also the office of augur. In the third Punic war, as the lieutenant of Scipio, he rendered distinguished services. In early life he was attached to the popular party, and, probably in his tribunate, brought forward a bill for the distribution of the public lands. It met with great opposition, and either on the ground of expediency, or because he lacked the courage of his convictions, he withdrew the bill and became a follower of the aristocratic party. In 145 he opposed the proposition of C. Licinius Crassus to make the priesthood elective by popular vote; again, in 133, the efforts of Tiberius Gracchus; and in 131 the proposition of C. Papirius Carbo, to allow reëlection to the tribuneship. But his reputation does not rest principally on his public services. "He was more of a statesman than a soldier, and more of a philosopher than a statesman." The movement in favor of Hellenic studies, beginning with the embassy of the Athenians to Rome in 155 B.C., which consisted of the three philosophers, — Diogenes the Stoic, Carneades the Academic, and Critolaus the Peripatetic, — found in Laelius an earnest leader. Under the instruction of Diogenes, and afterward of Panaetius, he adopted the Stoic philosophy, and, with Scipio, became the center of that circle from whose patronage Latin literature received such advantage. His influence, arising from his own culture and the generous assistance he gave to others, was very powerful in aid

of the new literary impulse. The poet Terence was his friend, the purity of whose Latinity was ascribed by many of that day to the revision of Laelius. The style of Laelius, though represented by Cicero as occasionally rough and archaic, was in general noted for its smoothness. His daughter Laelia, who married Q. Mucius Scaevola, was the most cultivated woman of her day, and her conversation gave the tone to polite society. The character of Laelius is always mentioned by Cicero in the highest terms as gentle, upright, and self-controlled. He is introduced as a speaker in two other dialogues, — the *Cato Maior* and *De Republica.*

Q. MUCIUS SCAEVOLA, the son-in-law of Laelius, belonged to a family in which Cicero says the knowledge of civil law had become almost an heirloom, and was himself a lawyer of great learning and experience. Cicero, who always speaks of him in terms of warmest praise, studied law under his instruction. He was praetor 121 B.C., and consul 117. He is usually known by the title of *augur.* He was born 157, and died not later than 86 B.C. Cicero introduces him as an interlocutor in the *De Oratore* and *De Republica.*

GAIUS FANNIUS, also a son-in-law of Laelius, had little prominence in the state, but had some distinction as a man of letters and an author. He wrote a history, not now extant, which Cicero mentions with the faint praise that it was written in a style not destitute of grace. He also appears in the *De Republica.*

PUBLIUS CORNELIUS SCIPIO AEMILIANUS, though not an interlocutor in the dialogue, yet deserves mention as the one whose opinions are ostensibly presented. He was the son of L. Paulus Aemilius, the grandson by adoption

(through his elder son) of the elder Scipio Africanus, and the foremost man of his time. So early in life did he make manifest his preëminent ability, that, in order to give him the conduct of the third war against Carthage, the laws were suspended to allow of his election as consul before the legal age. At a later time he was elected consul, without being a candidate, to complete the war against Numantia. But, while excelling as a general, he stood with Laelius in the front rank of the new Hellenic movement, and so devoted was he to the pursuit of these studies, that he did not suffer his campaigns to interrupt them, but, while engaged in them, took with him his friend the historian Polybius, that by constant intercourse with him he might perfect his knowledge of Greek literature and philosophy. Scipio, rather than Laelius, was a typical Roman. The austerity of his character was modified, but not removed, by the refining influences of scholarship. He was a member of the aristocratic party, and a strenuous opponent, though a brother-in-law, of Tiberius Gracchus. In 129 B.C., when political feeling ran high over the execution of Gracchus's agrarian law, Scipio was found dead in his room on a morning following an excited debate in the senate; but, though rumors were abundant, his murderer was never known.

SUMMARY

33–35. Dangers to Friendship.

36–76. The Friendships of the Wise.

77–100. Common Friendships.

Chap. XXVII. Conclusion.

1–5. Cicero sends to Atticus a treatise on friendship, which, for convenience' sake, he throws into the form of a dialogue, representing it as a conversation received from Scaevola, who in turn said that he, in company with Fannius, had it from Laelius, the friend of Scipio.

6–16. Fannius begins the conversation by saying that people, having noted Laelius's absence from the last meeting of the augurs, wonder if it was from grief at the death of Scipio (6, 7). To Scaevola's remark that he attributed Laelius's absence to ill health (8), Laelius replies that he is right, that public duty always should take precedence of private grief (8, 9), and that his sorrow is soothed by the recollection of Scipio's glorious life and painless death (10–12), by the assurance of his immortality and consequent well-being (13, 14), and by the precious memories of their friendship (15). Laelius is then urged to discourse on friendship (16).

17–25. Laelius asserts his inability to discuss the subject in any but a practical way (17). Friendship can only exist between the *good*, a term to be taken in its common meaning, and not as defined by the philosophers (18, 19). It consists in the absolute unanimity of desire and feeling, rests upon virtue, and is better than all earthly advantages (20, 21). The advantages of friendship and their universal recognition (22–24). Laelius urged to proceed (25).

26–32. Friendship is founded on affection, which is the work of nature (26), as is seen by the fact that beasts love their offspring (27), and that virtue is admired even in an enemy (28). Friendship is not the result of reciprocal favors, though they may aid it (29, 30), or of a desire for reward (31), or pleasure, as some philosophers wrongly think (32).

33–35. Life-long friendships are rare, from political and other disagreements, or from change of character with age (33). Marriage, the desire for money or office (34), and the demand for an improper service, all tend to break friendship (35).

36–44. How far should a friend aid a friend? Examples of men whose friends ought not to have aided them (36, 37). In politics the best Romans have always preferred patriotism to friendship (38, 39).

Friendship is no excuse for unworthy deeds (40). The prospects of the state from the associations of evil men are bad (41), but, if friends are abandoned when they begin to do evil, the state can not be harmed (42, 43). "Honorable in all things" should be the rule of friendship, with readiness to give and take advice (44).

45–55. Some false views of friendship are combated; that it should not be too close for fear of anxiety (45); that it is sought for assistance and relief (46). These views destroy friendship, as they do virtue, for pain and pleasure are inseparable in it (47), and freedom from feeling is impossible (48). Friendship has utility, but it rests on natural, kindly impulses (49–51). Possession of all things can not give, or supply the place of, friendship, as tyrants learn (52–55).

56–61. Three false views discussed, with a criticism of Scipio's upon a remark of Bias (56–60). Slight departures from rectitude are sometimes allowed (61).

62–66. The choice of friends. Care should be exercised in the choice of friends (62), and these should not be hastily accepted (63). The tests of friendship (64) and its rich qualities (65, 66).

67, 68. The relation of old friends and new.

69–75. The relations of superiors and inferiors (69–72). Propriety is to be considered in doing a service (73). The relations of friends of mature life and those of youth (74). Infirmity of temper should not interfere with the duties of friendship (75).

76–100. Friendships which bring disgrace should be broken (76), but not so as to produce enmity (77, 78). To prevent this, caution is necessary in choosing friends (79, 80), and mere advantage must not be sought (80, 81). Similarity and virtue make friends (82, 83), but the judgment must be exercised before we love (84, 85). This, however, is not commonly the case (86). Friendship is the natural law of life, though we are very slow to recognize it (87–89), for we are not able to hear or to tell the truth without offense (89, 90). Flattery, the worst foe to friendship, must be guarded against (91–96); but flattery only hurts him who wishes to receive it, and is less injurious when open than when covered (97–100).

100–104. Virtue is the only basis and bond of friendship (100), as Laelius found in his own case (101). His intimacy with Scipio was the greatest blessing of his life. Virtue and friendship, therefore, are to be placed above everything else (102–104).

The following abbreviations are used. For Latin Grammars: H., Harkness'; M., Mooney's; A., Allen and Greenough's; G., Gildersleeve's; B., Bennett's; Mad., Madvig's; L., Lane's. For editors: L., Long; Lah., Lahmeyer; N., Nauck; O., Orelli, edited by Halm; R., Reid; Sey., Seyffert, edited by Müller. For works of reference: Dict. Biog., Smith's Dictionary of Greek and Roman Biography and Mythology; Dict. Ant., Smith's Dictionary of Greek and Roman Antiquities; Rams., Ramsay's Manual of Roman Antiquities; D., Döderlein's Latin Synonyms; Näg., Nägelsbach's Latinische Stilistik; Plut., Plutarch's Lives, edition of Little & Brown, five vols., 1878; Lex., Harper's Latin Lexicon. References to passages in Cicero's works are made to the sections.

References to Harkness' Grammars are given in two forms, the first referring to the Complete Latin Grammar (1898), the second, in brackets, to the Standard Grammar.

M. TULLIĪ CICERŌNIS

LAELIUS

DĒ AMĪCITIĀ

AD T. POMPŌNIUM ATTICUM

I. Q. Mūcius augur multa nārrāre dē C. Laeliō 1 socerō suō memoriter et iūcundē solēbat nec dubitāre illum in omnī sermōne appellāre sapientem; ego autem ā patre ita eram dēdūctus ad Scaevolam sūmptā virīlī togā, ut, quoad possem et licēret, ā

1. **Q. Mūcius** (Scaevola) was called the Augur, to distinguish him from the Pontifex Maximus of the same name, son-in-law of Laelius, at whose nomination he was chosen augur. He died not later than 86 B.C. He is one of the interlocutors in the first book of the *Dē Ōrātōre*, and in *Dē Rēpublicā*. Cicero says of him, *Brutus* 102, *is ōrātōrum in numerō nōn fuit, iūris cīvīlis intelligentiā atque omnī prūdentiae genere praestitit;* and in *id.* 306, *ego autem iūris cīvīlis studiō multum operae dabam Q. Scaevolae, Q. f., quī quamquam nēminī sē ad docendum dabat, tamen cōnsulentibus respondendō studiōsōs audiendī docēbat.* See Dict. Biog., *Scaevola* 6, and Introduction. — **augur**: the College of Augurs — nine in number in the time of Mucius, sixteen at the time of Cicero's writing — had the control of the whole system of divination, so far as the public service was concerned. (Rams., p. 328.) — **Laeliō**: see Introduction. — 2. **memoriter**, *with accurate remembrance*, never means 'from memory,' *ē memoriā*, as opposed to *dē scrīptō*. Mucius's strength of memory in recalling matters so long past is the point brought out. Cf. Madvig on *De Fin.* I, 34. — 3. **sapientem,** *the wise.* — 4. **ita**, *with the result that.* — 5. **sūmptā . . . togā**: the boy's toga, *praetexta*, was laid aside, and the man's toga, *virīlis*, was assumed about the fifteenth year, or at the Liberalia, in the month of March next succeeding the completion of the fourteenth year. The time depended somewhat

senis latere numquam discēderem. itaque multa ab
eō prūdenter disputāta, multa etiam breviter et com-
modē dicta memoriae mandābam fierīque studēbam
ēius prūdentiā doctior; quō mortuō mē ad ponti-
ficem Scaevolam contulī, quem ūnum nostrae cīvi-
tātis et ingeniō et iūstitiā praestantissimum audeō
dīcere; sed dē hōc aliās, nunc redeō ad augurem.
cum saepe multa, tum meminī domī in hēmicycliō 2
sedentem, ut solēbat, cum et ego essem ūna et paucī
admodum familiārēs, in eum sermōnem illum inci-
dere, quī tum ferē multīs erat in ōre: meministī

upon the will of the father. (Rams., p. 422; Dict. Ant., art. *toga*, p. 849, *a*.) — **possem**, subjective; **licēret**, objective. — 1. **numquam discēderem**: lawyers of repute at Rome were accustomed to give free advice, and to open their houses daily in the morning to all who wished their counsel. These receptions were the law schools of the time, and young law students attached themselves to particular jurists to profit by their daily expositions of the law. In imperial times eminent jurists had the *iūs respondendī* — the right of giving opinions — on questions of law presented to them. These opinions were called *respōnsa prūdentium*, and had the force of judicial decisions. — **multa . . . dicta**, *many of his wise discussions, many also of his brief and pithy maxims.* Many perfect participles have in the neuter the signification of a substantive, but are modified as participles by adverbs. — 4. **pontificem**: the college of *pontificēs*, nine in number in Cicero's boyhood, exercised a general superintendence and regulating power over all matters whatsoever connected with the religion of the state and public observances. (Rams., pp. 326, 327.) — 5. **ūnum**: modifies *praestantissimum*. Its force is best given by an emphatic *the*. The absence of the definite article in Latin is often met by an appositive or an adjective.

8. **cum . . . tum meminī**, *I remember much that he said on many occasions, but particularly that.* (R.) With **multa** supply *eum dīcere*. When *meminī* is used of one recalling vividly an occurrence of which he was witness, it takes the present infinitive, otherwise the perfect.—**hēmicycliō**: a semicircular place, either indoors or out, in which seats were so arranged that the occupants could see each other's faces. — 10. **admodum**: modifies *paucī*; cf. *grātum admodum*, § 16; like our 'comparatively,' *admodum* is either prepositive or postpositive. — 11. **ferē** is usually postpositive, and denotes that the word it modifies is not to be taken in an exact or absolute sense. — **erat in ōre**,

enim profectō, Attice, et eō magis, quod P. Sulpiciō ūtēbāre multum, cum is tribūnus pl. capitālī odiō ā Q. Pompēiō, quī tum erat cōnsul, dissideret, quōcum coniūnctissimē et amantissimē vīxerat, quanta esset hominum vel admīrātiō vel querella.
itaque tum 3
Scaevola, cum in eam ipsam mentiōnem incidisset, exposuit nōbīs sermōnem Laeliī dē amīcitiā habitum ab illō sēcum et cum alterō generō, C. Fanniō, Marcī fīliō, paucīs diēbus post mortem Āfricānī. ēius disputātiōnis sententiās memoriae mandāvī, quās hōc librō exposuī arbitrātū meō: quasi enim ipsōs indūxī loquentīs nē "inquam" et "inquit"

was going the rounds. Cf. *est in manibus*, § 96; and *in ore est omnī populō*, Ter. *Ad.* 93. — 1. **P. Sulpiciō**: Sulpicius was *tribūnus plēbis* 88 B.C. He became one of the Marian party, and was killed by Sulla. He is an interlocutor in the *Dē Ōrātōre.* Cicero praises him highly as an orator; see *Brutus* 203, *Fuit enim Sulpicius vel māximē omnium, quōs quidem ego audiverim, grandis et, ut ita dīcam, tragicus ōrātor; vōx cum māgna, tum suavis et splendida; gestus et mōtus corporis ita venustus, ut tamen ad forum, nōn ad scaenam īnstitūtus viaērētur; incitāta et volūbilis nec ea redundāns tamen nec circumfluēns ōrātiō.* (Dict. Biog., *Sulpicius* 2.) — 2. **ūtēbāre multum,** *were much in the society of.* (R.) Substantives in English often take the place of the Latin verb. — **capitālī odiō,** *deadly hatred.* Cf. Hor. *Sat.* I. 7, 13, *Īra fuit capitālis, ut ūltima dīvideret mors.* — 3. **Q. Pompēiō**: Q. Pompeius Rufus, consul 88 B.C., was an ardent supporter of the aristocratic party, and an intimate friend of Sulpicius till they took opposite sides in the struggle between Marius and Sulla. On Sulla's departure for the East, Pompeius was left in command of Italy, but he was murdered by the soldiers of Cn. Pompeius Strabo in 89 B.C. (Dict. Biog., *Pompeius* 6.) — **quōcum**: usually used of a definite, *quīcum* of an indefinite, person. — 5. **admīrātiō,** *surprise.* — **querella,** *complaint;* because of evils they feared for the state.

5. **itaque tum,** *at that time, I say; tum* does not correlate with *cum.* — 6. **eam . . . mentiōnem** = *ēius reī mentiōnem.* Cf. *eum sermōnem,* § 2. — 8. **C. Fanniō**: *C. Fannius, M. fīlius, C. Laelī gener, et mōribus et ipsō genere dīcendī dūrior.* (*Brutus* 101.) — 9. **post mortem A.,** 129 B.C. — 10. **sententiās** = *locōs, main divisions.* — 11. **librō**: the preposition is omitted when the reference is to the whole work, but expressed when it is to a portion. — 12. **ipsōs** = *praesentēs,*

saepius interpōnerētur atque ut tamquam ā praesentibus cōram habērī sermō vidērētur. 4 cum enim saepe mēcum agerēs, ut dē amīcitiā scrīberem aliquid, dīgna mihi rēs cum omnium cognitiōne tum nostrā familiāritāte vīsa est; itaque fēcī nōn invītus ut prōdessem multīs rogātū tuō. sed ut in Catōne Māiōre, quī est scrīptus ad tē dē senectūte, Catōnem indūxī senem disputantem, quia nūlla vidēbātur aptior persōna, quae dē illā aetāte loquerētur, quam ēius, quī et diūtissimē senex fuisset et in ipsā senectūte praeter cēterōs flōruisset, sīc, cum accēpissēmus ā patribus māximē memorābilem C. Laeliī et P. Scīpiōnis familiāritātem fuisse, idōnea mihi Laeliī persōna vīsa est quae dē amīcitiā ea ipsa dissereret, quae disputāta ab eō memimisset Scaevola. genus autem hōc sermōnum positum in hominum veterum auctōritāte et eōrum inlūstrium plūs nesciō

and is modified by *quasi*. — 2. **cōram** (*co-os*), *in presence of*, takes its special meaning from the context; *cōram dīcere*, 'to speak face to face'; *cōram vidēre*, 'to see with one's own eyes.'

5. **fēcī . . . ut**: a favorite construction with Cicero, intensive for *prōfuī*. — **invītus**, *I was not unwilling*. The main predicate of an English sentence is often expressed in Latin by an adjective or adverb. — 7. **Catōne Māiōre**: written in April, 44 B.C. — 9. **persōna**, lit. 'a mask'; hence, 'a character' represented by an actor, and a 'type of character.' *Indūcere persōnam* is an expression borrowed from the stage, meaning 'to bring on to the boards.' — 11. **flōruisset** refers, not merely to the preservation of his physical and mental powers, which would have been expressed by *viguisset*, but especially to his prosperous circumstances and prominent position in the state. Cf. *Cat. Mai.* 8, *tibi propter opēs et cōpiās et dīgnitātem tuam tolerābiliōrem senectūtem vidērī.* *Flōrēre*, a common metaphor, corresponds closely to our 'to be illustrious.' (Näg., p. 516.) Metaphors can rarely be transferred directly from one language to another. — 15. **dissereret**: *disserere* in distinction from *disputare* is the exhibition of thought in connected discourse; *disputāre* states an opinion, and the maintaining it in answer to question or objection, but it does not mean 'discuss.' — 17. **veterum**, *men of earlier times*. — **nesciō**

quō pactō vidētur habēre gravitātis; itaque ipse mea legēns sīc adficior interdum, ut Catōnem, nōn mē loquī exīstimem. sed ut tum ad senem senex dē senectūte, 5 sīc hōc librō ad amīcum amīcissimus scrīpsī dē amīcitiā. tum est Catō locūtus, quō erat nēmō ferē senior temporibus illīs, nēmō prūdentior: nunc Laelius et sapiēns — sīc enim est habitus — et amīcitiae glōriā excellēns dē amīcitiā loquētur. tū velim ā mē animum parumper āvertās, Laelium loquī ipsum putēs. C. Fannius et Q. Mūcius ad socerum veniunt post mortem Āfricānī; ab hīs sermō oritur, respondet Laelius, cūius tōta disputātiō est dē amīcitiā, quam legēns tē ipse cognōscēs.

II. *Fannius.* Sunt ista, Laelī; nec enim melior 6 vir fuit Āfricānō quisquam nec clārior: sed exīstimāre dēbēs omnium oculōs in tē esse coniectōs ūnum; tē sapientem et appellant et exīstimant. tribuēbātur hōc modo M. Catōnī, scīmus L. Acīlium apud patrēs

quō pactō: adverbial, and without influence on the mood of *vidētur*.

3. **sed** resumes the thought of § 3. — **senem**: this clause and the following illustrate the association of words formed on the same root, and the rhythmic arrangement of clauses that characterize the Latin. — 4. **scrīpsī**: the epistolary perfect, with reference to the one receiving the letter. — 7. **sapiēns** corresponds to *prūdentior*, **excellēns** to *senior;* chiasmus. — 8. **tū velim**: an expression of politeness, like our 'I would wish,' or 'I should like to have.' — 12. **cūius**: to be taken with *est, and to him is the whole discussion to be referred.* — 13. **ipse**: B. and O. have *ipsum*, but in such cases *ipse*, not *ipsum*, is put, because there is an implied contrast between the subject of the verb and other persons, so that *ipse* = καὶ αὐτός; here, 'you yourself, as well as others.' Translate: *You will recognize your own likeness.*

14. **sunt ista,** *it is as you say.* Fannius replies to a remark of Laelius, that no one can take Scipio's place in the state. The pronoun *iste*, referring to the second person, is common in replies. — 15. **sed . . . exīstimant**: but from Laelius's intimacy with Scipio, and his general reputation for wisdom, people have turned expectantly toward him. — 18. **modo**: Cato had been dead twenty-one years, but *modo*,

nostrōs appellātum esse sapientem, sed ūterque aliō quōdam modō: Acīlius, quia prūdēns esse in iūre cīvīlī putābātur, Catō, quia multārum rērum ūsum habēbat et multa ēius et in senātū et in forō vel prōvīsa prūdenter vel ācta cōnstanter vel respōnsa acūtē ferēbantur, proptereā quasi cognōmen iam habēbat in senectūte sapientis. tē autem aliō quōdam modō nōn 7
sōlum nātūrā et mōribus, vērum etiam studiō et doctrīnā esse sapientem, nec sīcut vulgus, sed ut ērūdītī solent appellāre sapientem, quālem in reliquā Graeciā nēminem — nam quī septem appellantur, eōs quī ista

nūper, *mox*, and *proximē* are often used of relative time. — **Acīlium**: supposed to be the person mentioned in *Dē Lēgibus* 2, 59, a commentator on the XII tables, and a contemporary of Cato. — 1. **ūterque**, sc. *sapiēns appellatus est*; a common ellipsis of conversation. By such constructions the conversational character of the piece is preserved. — 2. **quōdam**, *in a somewhat different way*. *Quīdam*, in connection with an adjective, is often used like *quasi* and *tamquam* to soften a metaphor, or to indicate that the noun to which it is joined is not to be taken in its literal or full signification. — 4. **habēbat et multa**: the reading of R., who says: "I have inserted *et* on my own conjecture. Without it, *Cato* is one of the subjects to the verb *putābātur* (*appellātus*); with it, is the subject of the verb *habēbat* below, *proptereā* repeating *quia*, owing to the length of the sentence. With the old reading (B. *habēbat: multa*), a long stop was needed after *habēbat*, another after *ferēbantur*, and the transitions were most awkward." There is still a slight anacoluthon. — 4. **prōvīsa prūdenter**, *wise forecasts*; **ācta cōnstanter**, *manly utterances*; **respōnsa acūtē**, *clear decisions* in matters of law; these represent Cato in the threefold light of senator, orator, and jurist. Cf. *multa . . . dicta*, § 1.

7. **tē . . . esse sapientem**: the construction is confused, but the meaning clear. *Esse* depends on *exīstimant*, but, owing to the parenthesis, the idea is repeated in the different form *hanc . . . sapientem*. Cf. *mitis sapientia Laelī*, Hor. *Sat.* II. 1, 72. — 8. **nātūrā et mōribus** denote *natural endowments*, the former referring to the intellectual powers, the latter to the natural character; **studiō et doctrīnā** denote *acquirements*, *studiō*, 'zeal in acquisition,' *doctrīnā*, 'attainment.' *Studium* is commonly contrasted with *mōrēs*, but *studium*, or devotion to the pursuit of learning, depends on *mōrēs*, *doctrīna* or attainment on *mōrēs* combined with *nātūra*. — 10. **reliquā**, proleptic with reference to *Athēnīs*. — 11. **septem**,

subtīlius quaerunt in numerō sapientium nōn habent —, Athēnīs ūnum accēpimus et eum quidem etiam Apollinis ōrāculō sapientissimum iūdicātum: hanc esse in tē sapientiam exīstimant, ut omnia tua in tē posita esse dūcās humānōsque cāsūs virtūte īnferiōrēs putēs. itaque ex mē quaerunt, crēdō ex hōc item Scaevolā, quōnam pactō mortem Āfricānī ferās, eōque magis, quod proximīs Nōnīs, cum in hortōs D. Brūtī auguris commentandī causā, ut adsolet, vēnissēmus, tū nōn adfuistī, quī dīligentissimē semper illum diem et illud mūnus solitus esses obīre.

Scaevola. Quaerunt quidem, C. Laelī, multī, ut est 8
ā Fanniō dictum, sed ego id respondeō, quod animum advertī, tē dolōrem, quem accēperis cum summī virī tum amīcissimī morte, ferre moderātē, nec potuisse nōn commovērī nec fuisse id humānitātis tuae; quod autem Nōnīs in conlēgiō nostrō nōn adfuisses, valetūdinem respondeō causam, nōn maestitiam fuisse.

Laelius. Rēctē tū quidem, Scaevola, et vērē: nec enim ab istō officiō, quod semper ūsūrpāvī, cum valē-

sc. *sapientīs.* — 1. **subtīlius**, *with more than usual exactness.* The reference is to the Stoics. — 3. **sapientissimum**: the response of the oracle was: Σοφὸς Σοφοκλῆς· *σοφώτερος δ'* Εὐριπίδης. *'Ανδρῶν δὲ πάντων Σωκράτης σοφώτατος.* — 4. **omnia . . . esse**: the Stoic doctrine, that virtue is to be considered the only good. — 5. **virtūte īnferiōrēs**, *of less importance than virtue.* — 6. **crēdō . . . Scaevolā**, *doubtless also from Scaevola here; crēdō* is parenthetical; sc. *quaerunt*, not *quaerere; hīc* is often used of one in the company, accompanied, doubtless, by a gesture. — 8. **hortōs**, 'pleasure-gardens'; in the singular, a 'vegetable-garden.' To obtain an unobstructed view of the sky the augurs met outside the city walls, in some private gardens. The Nones was probably their day of meeting. — 9. **D. Brūtī**: a prominent general, cos. 138 B.C., and a man of cultivated taste, was grandfather of Caesar's assassin.

14. **summī . . . amīcissimī**: a noun modified by two adjectives regularly precedes or follows both, but by separating them throws them both into

rem, abdūcī incommodō meō dēbuī, nec ūllō cāsū arbitror hōc cōnstantī hominī posse contingere, ut ūlla intermissiō fīat officiī. tū autem, Fannī, quod 9
mihi tantum tribuī dīcis, quantum ego nec adgnōscō nec postulō, facis amīcē, sed, ut mihi vidēris, nōn rēctē iūdicās dē Catōne: aut enim nēmō, quod quidem magis crēdō, aut, sī quisquam, ille sapiēns fuit. quō modō, ut alia omittam, mortem fīliī tulit! memineram Paulum, vīderam Gālum, sed hī in puerīs, Catō in per-

prominence. — 1. **nec . . . officiī**: the main thought of the sentence is the paramount claim of duty, and it is in such opinions, which exhibit the inmost conviction of every true Roman, that the national character appears in its full greatness. In comparison with duty, Laelius calls the death of his lifelong friend by the mildest of terms, *incommodō*, and declares that no circumstance whatever is sufficient reason to interfere with the performance of duty. — 2. **cōnstantī**: firmness, a vital element of Roman character, belonged to him *quem dē susceptā causā prōpositāque sententiā nūlla contumēlia, nūlla vīs, nūllum perīculum potest dēpellere. Pro Ligario* 9, 26; cf. Hor. *Od.* III. 3, 1–8:

"Iūstum et tenācem prōpositī virum," etc.

— **contingere**: this verb is not used of fortunate circumstances only, but of whatever happens naturally, like our expression, 'to fall to one's lot.' — **ut**, *namely that*, introduces an appositive clause of result.

3. **quod . . . dīcis . . . facis amīcē**, *for saying, I thank you;* lit. 'act a friendly part,' a common expression of politeness. A substantive clause with *quod* is often used as an accusative of specification, and supplies the place of our verbal. — 4. **adgnōscō**, sc. *tamquam dēbitum mihi*. — 5. **vidēris**: the personal form is preferred to the impersonal, as the person forming the judgment is made prominent. — 7. **quisquam**: used because of the implied doubt. — 8. **alia**, i.e. proofs of his wisdom. See *Cat. Mai.* 12. — 9. **Paulum**: Aemilius Paulus had four sons, two of whom were adopted into the family of the Scipios, and two died in early youth, one at the age of twelve, five days before his father's triumph over Perseus, the other at the age of fourteen, three days after the triumph. With **memineram** supply *mortem fīliōrum ferre*. In all passages where *meminī* is thus used with the accusative of a person there is an ellipsis of an infinitive. (R.) — **Gālum**, cos. 166 B.C.; often mentioned by Cicero as a student of astronomy and a man of refined and cultivated mind. See Dict. Biog., *Gallus Sulpicius* 2. — **hī**, sc. *mortem ita tulērunt*. — **in puerīs**, *in the case of boys*. — **perfectō**, *mature*, in oppo-

fectō et spectātō virō. quam ob rem cavē Catōnī 10
antepōnās nē istum quidem ipsum, quem Apollō, ut ais, sapientissimum iūdicāvit: hūius enim facta, illīus dicta laudantur.

III. Dē mē autem, ut iam cum ūtrōque loquar, sīc habētōte: ego sī Scīpiōnis dēsīderiō mē movērī nēgem, quam id rēctē faciam vīderint sapientēs, sed certē mentiar. moveor enim tālī amīcō orbātus, quālis, ut arbitror, nēmō umquam erit, ut cōnfīrmāre possum, nēmō certē fuit; sed nōn egeō medicīnā: mē ipse cōnsōlor et māximē illō sōlāciō, quod eō errōre careō, quō amīcōrum dēcēssū plērīque angī solent. nihil malī accidisse Scīpiōnī putō: mihi accidit, sī quid accidit; suīs autem incommodīs graviter angī nōn amīcum, sed sē ipsum amantis est. cum illō vērō 11
quis nēget āctum esse praeclārē? nisi enim, quod ille minimē putābat, immortālitātem optāre vellet, quid nōn adeptus est, quod hominī fās esset optāre? quī summam spem cīvium, quam dē eō iam puerō habue-

sition to *puerīs*. — 1. **spectātō**, *tried* by experience, as metals by fire.

1. **cavē**: equivalent to *nē*, and under the general principle that a general negative is distributed negatively, it is carried out by *nē . . . quidem*. — 3. **hūius**: spoken of Cato on account of his nearness in time, and because he was a Roman. Practical service to the state was the highest duty of every Roman citizen, and in comparison with this all pursuits which, though requiring the possession and employment of natural ability, were not concerned in the administration of the state, were considered trifling, *leviōra studia*.

7. **quam**: *quam*, *tam*, *ita*, *tantus*, *quantus*, and a few other words, are often separated from the words they modify, either for emphasis or rhythm. — **vīderint**, fut. perf. indic., a common expression, by which a question is deferred, or left to another's consideration. — **sapientēs**, i.e. the Stoics. — 12. **quō . . . dēcēssū**: two ablatives with the same verb are a harsh but not uncommon construction, one denoting the nearer, the other the remoter cause. — 15. **cum illō . . . praeclārē**, *his end was glorious*.

17. **immortālitātem**, sc. *corporis*. — 19. **iam** modifies *habuerant;* cf.

rant, continuō adulēscēns incrēdibilī virtūte superāvit; quī cōnsulātum petīvit numquam, factus [cōnsul] est bis, prīmum ante tempus, iterum sibi suō tempore, reī publicae paene sērō; quī duābus urbibus ēversīs inimīcissumīs huīc imperiō nōn modo praesentia, vērum etiam futūra bella dēlēvit. quid dīcam dē mōribus facillumīs, dē pietāte in matrem, līberālitāte in sorōrēs, bonitāte in suōs, iūstitiā in omnīs? nōta sunt vōbīs. quam autem cīvitātī cārus fuerit, maerōre funeris indicātum est. quid igitur hunc paucōrum annōrum accēssiō iuvāre potuisset? senectus enim quamvis nōn sit gravis, ut meminī Catōnem annō ante quam est mortuus mēcum et cum Scīpiōne disserere, tamen aufert eam viriditātem, in quā etiam nunc erat Scīpiō. quam ob rem vīta quidem tālis fuit vel for- 12

quam, § 10. — 1. **virtūte**: his youthful campaigns were marked by extraordinary bravery. (Plut., vol. ii. p. 317.) — 3. **ante tempus**, i.e. before the legal age of forty-three. His first consulship was 147 B.C., when he was thirty-six; his second 134 B.C. — **suō**, *favorable*. — 4. **sērō**: because the war with Numantia had dragged on for eight years, to the loss and disgrace of the Romans. — **duābus . . . ēversīs**: Carthage was destroyed 146 B.C.; Numantia, 133 B.C. — 6. **quid dīcam dē**: a common formula to indicate that it is unnecessary to enter upon a subject or that the subject is too great to be fully treated. — 7. **pietāte**: he exhibited his *filial affection* by caring for his mother, Papiria, after her divorce from his father, and by giving her a legacy which he had received from his grandmother by adoption. At Papiria's death he showed his generous disposition, *līberālitāte*, by giving the legacy to his sisters, and his natural benevolence, *bonitāte*, by giving his father's estate to his eldest brother. For Scipio's character, see Momm., vol. iii. 109. The preposition is repeated with successive nouns when they are taken separately, but when they are grouped in meaning it is omitted. — 12. **ut meminī**: Cicero skillfully attempts to give an air of reality to his dialogue, Cato Maior, in which Laelius is an interlocutor. — 14. **viriditātem**, *freshness*; cf. Verg. *Aen.* 6, 304; *crūda viridisque senectus*. — **nunc**: Scipio's death was so recent that its effect was still a present one, and *tunc* would have referred to the time of *disserere*.

15. **fortūnā vel glōriā**, of *fortune or fame*; *glōriā* here implies *virtus*,

tūnā vel glōriā, ut nihil posset accēdere, moriundī autem sēnsum celeritās abstulit: quō dē genere mortis difficile dictū est, quid hominēs suspicentur vidētis. hōc vērē tamen licet dīcere, P. Scīpiōnī ex multīs diēbus, quōs in vītā celeberrimōs laetissimōsque vīderit, illum diem clārissimum fuisse, cum senātū dīmissō domum reductus ad vesperum est ā patribus cōnscrīptīs, populō Rōmānō, sociīs et Latīnīs, prīdiē quam excēssit ē vītā, ut ex tam altō dīgnitātis gradū ad superōs videātur deōs potius quam ad īnferōs pervēnisse.

IV. Neque enim adsentior iīs, quī haec nūper dis- 13
serere coepērunt, cum corporibus simul animōs interīre, atque omnia morte dēlērī: plus apud mē antīquorum auctōritās valet, vel nostrōrum māiōrum, quī

and *fortūna* and *virtus* were two essential qualities for a Roman general. Cf. *Pro Lege Manil.* 16, 47.—1. **moriundī** limits both *sēnsum* and *celeritās*. 3. **quid . . . suspicentur**: suspicion of Scipio's murder fell upon several persons; upon C. Carbo, one of the triumvirs under Gracchus's law; upon Sempronia, Scipio's wife; upon the renowned Cornelia, his mother-in-law; and upon C. Gracchus. — 5. **celeberrimōs**: a bold figure taken from the use of the word with places; lit. 'most thronged.'— 7. **reductus**, *escorted*, a common mark of respect. — **vesperum**: with the prepositions *ad*, *in*, *sub*, the accusative of *vesper* is generally used, and not that of *vespera*.— 8. **sociīs et Latīnīs**: these two nouns form one member of the triad. 'Socii et Latini,' or 'Socii nomenque Latinum,' is the usual formula to express the people in alliance with Rome, among whom the Latini held a preeminent place, and are therefore specially named. Before the Social War, B.C. 90, the Roman state comprehended Cives Romani, Latini, i.e. the citizens of the old Latin towns, and the Latinae Coloniae, socii, or inhabitants of Italy who did not belong to either of the first two classes, and the provinciales or subjects of Rome beyond the limits of Italy. (L.; Rams., p. 94.) Cicero was undoubtedly ready to describe a scene which recalled his own return home the night after the execution of the Catilinarian conspirators. — 10. **deōs**, to be joined with *superōs* = *quī sunt deī;* **īnferōs** = *mānēs*.

11. **iīs**: the Epicureans, though some of the Peripatetics of the New Academy held the same views. These doctrines came to Rome with the Greek philosophers about 155 B.C. — 14. **vel**: the clauses here introduced

mortuīs tam religiōsa iūra tribuērunt, quod nōn fēcissent profectō, sī nihil ad eōs pertinēre arbitrārentur, vel eōrum, quī in hāc terrā fuērunt Māgnamque Graeciam, quae nunc quidem dēlēta est, tum flōrēbat, īnstitūtīs et praeceptīs suīs ērūdiērunt, vel ēius, quī Apollinis ōrāculō sapientissimus est iūdicātus, quī nōn tum hōc, tum illud, ut in plērīsque, sed idem semper, animōs hominum esse dīvīnōs iīsque, cum ex corpore excēssissent, reditum in caelum patēre optimōque et iūstissimō cuīque expedītissimum. **14** quod idem Scīpiōnī vidēbātur, quī quidem, quasi praesāgīret, perpaucīs ante mortem diēbus, cum et Philus et Mānīlius adessent et aliī plūrēs, tūque etiam Scaevola, mēcum

by *vel* are in explanatory apposition with *antīquōrum.* — 1. **religiōsa** refers to interments and sepulchers: *Sacrae sunt quae deīs superīs cōnsecrātae sunt; religiōsae quae deīs Mānibus relictae sunt. Gaius* II. 2; cf. *Tusc. Disp.* 1, 27.— 3. **fuērunt,** *lived;* the simple conception of existence is always expressed by *esse.* —**Māgnam Graeciam**: the part of Lower Italy possessed by the Greek colonies. The name ceased to be used after the Roman conquest, about 275 B.C. The philosophers are the Pythagoreans. Cf. *Cat. Mai.* 78. — 6. **quī . . . ut in plērīsque**: B. has *cuī . . . uti plērīsque.* With each clause sc. *dīcēbat.* On the subject of immortality Socrates's teachings were definite and consistent; on other subjects he chiefly propounded questions to puzzle others. *Plērīsque* is neut. substantive for *pl. rēbus,* a construction usually avoided on account of its ambiguity. — 8. **corpore** for *corporibus.* The Roman tendency to realism avoided such abstractions as "the body," and usually employed the plural with reference to each case. — 9. **optimō . . . cuīque**: with a superlative *quisque* is equivalent to *omnēs* with the positive, and denotes a universal relation manifesting itself in each individual. With a second superlative it denotes reciprocal comparison. *A return whose ease is proportioned to the goodness and justice of the individual.* Cf. *Tusc. Disp.* I. 72.

11. **praesāgīret,** sc. *mox moritūrum. Sāgīre enim sentīre acūtē est: is igitur, quī ante sāgit quam oblāta rēs est, dīcitur praesāgīre, id est, futūra ante scīre. Div.* I. 65. — 12. **Philus et Mānīlius**: the former, cos. 136 B.C., noted for his uprightness and his love of Greek literature, *perbene Latīne loquī putābātur litteratiusque quam cēterī, Brutus* 108; the

vēnisses, trīduum disseruit dē rē pūblicā, cūius disputātiōnis fuit extrēmum ferē dē immortālitāte animōrum, quae sē in quiēte per vīsum ex Āfricānō audisse dīcēbat: id sī ita est, ut optimī cūiusque animus in morte facillimē ēvolet tamquam ē cūstōdiā vinclīsque corporis, cuī cēnsēmus cursum ad deōs faciliōrem fuisse quam Scīpiōnī? quōcircā maerēre hōc ēius ēventū vereor nē invidī magis quam amīcī sit. sīn autem illa vēriōra, ut īdem interitus sit animōrum et corporum nec ūllus sēnsus maneat, ut nihil bonī est in morte, sīc certē nihil malī; sēnsū enim āmissō fit idem, quasi nātus nōn esset omnīnō, quem tamen esse nātum et nōs gaudēmus et haec cīvitās, dum erit, laetābitur. quam ob rem cum illō quidem, ut suprā dīxī, āctum optimē est, mēcum incommodius, quem fuerat aequius, ut prius introieram, sīc prius exīre dē vītā; sed tamen recordātiōne nostrae amīcitiae sīc fruor, ut beātē vīxisse videar, quia cum Scīpiōne vīxe-

latter, noted as a jurist, cos. 149 B.C. See Dict. Biog. — 1. **dē rē pūblicā**: Cicero's treatise of this name, purporting to be a conversation between Scipio and others, was written 54 B.C. The *Somnium Scīpiōnis*, which discusses the immortality of the soul, is found in the sixth book of the *Dē Rē-pūblicā*. — 3. **quae** refers to *extrēmum;* plural by reference to the many sayings it contained. — **quiēte** = *somnō*. — 5. **tamquam**: the common English metaphor which represents the body as the prison of the soul is rarely used by Cicero without a softening *tamquam* or *quasi*. (Sey.) — 9. **vēriōra**, sc. *sunt*. — 10. **ut . . . sīc**, *though . . . yet*, a common way of indicating a difference by comparison. — 12. **nātus . . . esset**: the subject was not intended to be *Scīpiō* directly, but the following relative clause brings him immediately before the mind as a subject. — 13. **gaudēmus**: the rational feeling that is at once calm and steady; **laetābitur**, *will exult*, the more lively feeling. Cf. *Tusc. Disp.* IV. 13.

16. **fuerat**, *would have been*. Ideas of necessity, propriety, duty, etc., being fundamental and unchanged, though the actions which should have resulted from them do not occur, are expressed by the indicative. — 18. **videar**, sc. *mihi*. This construction has the meaning of 'think' or 'fancy.' The pronoun

rim, quōcum mihi coniūncta cūra dē pūblicā rē et dē prīvātā fuit, quōcum et domus fuit et mīlitia commūnis et id, in quō est omnis vīs amīcitiae, voluntātum, studiōrum, sententiārum summa cōnsēnsiō. itaque nōn tam ista mē sapientiae, quam modo Fannius commemorāvit, fāma dēlectat, falsa praesertim, quam quod amīcitiae nostrae memoriam spērō sempiternam fore, idque eō mihi magis est cordī, quod ex omnibus saeculīs vix tria aut quattuor nōminantur paria amīcōrum, quō in genere spērāre videor Scīpiōnis et Laeliī amīcitiam nōtam posteritātī fore.

Fannius. Istūc quidem, Laelī, ita necesse est. sed, 16
quoniam amīcitiae mentiōnem fēcistī et sumus ōtiōsī, pergrātum mihi fēceris — spērō item Scaevolae —, sī, quem ad modum solēs dē cēterīs rēbus, cum ex tē quaeruntur, sīc dē amīcitiā disputāris quid sentiās, quālem exīstumēs, quae praecepta dēs.

Scaevola. Mihi vērō, atque id ipsum cum tēcum agere cōnārer, Fannius antevortit: quam ob rem ūtrīque nostrum grātum admodum fēceris.

is seldom omitted except in the first person. — 1. **voluntātum**: the word *voluntās* in Cicero frequently means 'inclination in politics.' Cf. §§ 61, 92. — 6. **falsa praesertim** = *praesertim cum falsa sit.* — 8. **cordī**, *pleasing.* For the characteristics of this predicative dative, see R., vol. ii. pp. xxv–lvi. — 9. **tria**: Theseus and Pirithous, Achilles and Patroclus, Orestes and Pylades. — **aut**, *or at most.* The fourth pair was Damon and Phintias, described in *De Off.* 3, 45. — 10. **genere**, sc. *amīcitiārum.* The clause, in repeating the idea of *quod . . . fore*, is intentionally adapted to the freedom of conversation.

13. **ōtiōsī**, *free from business.* Roman statesmen were wont to retire to their villas at the times of the public games, and there indulge in philosophical discussions which, to their practical minds, were unsuitable for other times. The times of Cicero's dialogues are generally those of the public festivals. — 17. **quālem . . . dēs**: the two clauses explain *quid*, and may be translated *your view of the theory and practice of friendship.* — 19. **antevortit**, *anticipated.*

V. *Laelius*. Ego vērō nōn gravārer, sī mihi ipse 17
cōnfīderem; nam et praeclāra rēs est et sumus, ut
dīxit Fannius, ōtiōsī. sed quis ego sum aut quae est
in mē facultās? doctōrum est ista cōnsuētūdō eaque
Graecōrum, ut iīs pōnātur dē quō disputent quamvīs
subitō: māgnum opus est egetque exercitātiōne nōn
parvā. quam ob rem quae disputārī dē amīcitiā possunt, ab eīs cēnseō petātis, quī ista profitentur: ego
vōs hortārī tantum possum ut amīcitiam omnibus
rēbus humānīs antepōnātis; nihil est enim tam nātūrae aptum, tam conveniēns ad rēs vel secundās vel
adversās. sed hōc prīmum sentiō, nisi in bonīs amī- 18
citiam esse nōn posse: neque id ad vīvum resecō,
ut illī, quī haec subtīlius disserunt, fortasse vērē, sed
ad commūnem ūtilitātem parum; negant enim quemquam esse virum bonum nisi sapientem. sit ita sane:

3. **quis . . . sum? . . . facultās?** By the first question Laelius implies that, as a practical statesman and lawyer, and as a Roman, he is not a suitable person to discuss such a topic; by the second, that he lacks the readiness (*facultās*) gained by practice for such a discussion. — 4. **doctōrum**, i.e. the philosophers. — 5. **Graecōrum** with *eaque* gives a more exact definition.—**ut . . . subitō**: this practice of off-hand discussion, first that of the Sophists, then of the New Academy, was adopted by Cicero himself. Cf. *Tusc. Disp.* I. 7, *Pōnere iubēbam dē quō quis audīre vellet.* — 7. **disputārī** corresponds to *quālem exīstumēs*, **hortārī** to *quae praecepta dēs.*— 8. **cēnseō**: this verb takes the subjunctive with or without *ut* when it means 'advise.' — 10. **rēbus humānīs**, *earthly advantages.* Cf. § 22. — **nihil est enim**: *enim* takes the third place when the stress resting upon the first word, containing the most important idea, makes the verb *est* or *sunt* an enclitic; this occurs when the subject is one of the pronouns *hīc*, *is*, *quis*, or the negative *nūllus*, *nēmō*, or *nihil;* when the predicate comes first, or if the subject precedes, the predicate is given in a following relative clause. See notes of Sey. h. l.; Madvig on *De Fin.* I. 43; Kühner on *Tusc. Disp.* I. 66.

12. **nisi**: after a negative, *nisi* by an ellipsis introduces an exception.— 13. **neque . . . resecō,** *nor in this (statement) do I cut to the quick.* Laelius would not limit the range of friendship by a too subtile definition of 'the good,' as did the Stoics in

sed eam sapientiam interpretantur, quam adhūc mortālis nēmō est cōnsecūtus, nōs autem ea, quae sunt in ūsū vītāque commūnī, nōn ea, quae finguntur aut optantur, spectāre dēbēmus. numquam ego dīcam C. Fābricium, M'. Curium, Ti. Coruncānium, quōs sapientīs nostrī māiōrēs iūdicābant, ad istōrum normam fuisse sapientīs; quā rē sibi habeant sapientiae nōmen et invidiōsum et obscūrum, concēdant ut virī bonī fuerint. nē id quidem facient: negābunt id nisi sapientī posse concēdī. agāmus igitur pinguī, 19
ut āiunt, Minervā: quī ita sē gerunt, ita vīvunt, ut

their discussion of a virtue that was practically unattainable. — 1. **eam**: attracted from agreement with *id* by *sapientiam*. — 3. **ūsū vītāque commūnī**, *in the experience of every-day life*, opposed to *finguntur*, 'imagination,' and *optantur*, 'aspiration' or 'speculation.' — 5. **Fābricium**: Fabricius, Curius, and Coruncanius (see Dict. Biog.), three contemporary Romans noted as generals, and the last as orator and jurist, are often mentioned as examples of early Roman frugality and virtue. Cf. Hor. *Od.* I. 12, 37–44. C. Fabricius Luscinus rendered eminent services in the wars against the inhabitants of southern Italy and against Pyrrhus. When censor, at a later time, he expelled Rufinus from the senate for having ten pounds' worth of silver plate. M. Curius Dentatus was famous for victories over the Samnites, the Sabines, and Pyrrhus. He also constructed works of great public utility, as the aqueduct, *Aniēnsis Vetus*, to which he devoted the booty taken in the war with Pyrrhus. In later life he lived in frugal retirement on a small farm, and died in poverty. Ti. Coruncanius was consul 280 B.C., and the first plebeian pontifex maximus, in 254 B.C. In speaking of these three and of others, Cicero says (*De Nat. Deor.* II. 165), *quōrum nēminem nisi iuvante deō talem fuisse crēdendum est.* — 7. **sibi habeant**: the usual formula of divorce. (Rams., p. 252.) — 8. **concēdant ut**: *concēdere*, when giving permission to do something, takes *ut* and the subjunctive; when admitting a fact, the infinitive, though the subjunctive is sometimes used. — 9. **nē . . . facient**, *this also they will not do.* The conjunction *nec*, instead of *nē*, is unnecessary from the climax contained in *nē . . . quidem.* They will not yield other points, least of all this. See Madvig, Excursus III. on *De Fin.* II. 25.

10. **pinguī . . . Minervā**: a proverb, as shown by *ut āiunt*. *Let us proceed with plain mother wit.* *Crassa* and *invīta Minerva* are also found. —

eōrum probētur fidēs, integritās, aequitās, līberālitās, nec sit in eīs ūlla cupiditās, libīdō, audācia, sintque māgnā cōnstantiā, ut iī fuērunt, modo quōs nōmināvī, hōs virōs bonōs, ut habitī sunt, sīc etiam appellandōs putēmus, quia sequantur, quantum hominēs possunt, nātūram optumam bene vīvendī ducem. sīc enim mihi perspicere videor, ita nātōs esse nōs, ut inter omnīs esset societās quaedam, māior autem, ut quisque proximē accēderet. itaque cīvēs potiōrēs quam peregrīnī, propinquī quam aliēnī: cum hīs enim amīcitiam nātūra ipsa peperit, sed ea nōn satis habet fīrmitātis; namque hōc praestat amīcitia propinquitātī, quod ex propinquitāte benevolentia tollī potest, ex amīcitiā nōn potest; sublātā enim benevolentiā amīcitiae nōmen tollitur, propinquitātis manet. quanta 20
autem vīs amīcitiae sit, ex hōc intellegī māximē pot-

1. **fidēs . . . līberālitās**: for completeness of expression and the sake of rhythm, Cicero often uses two words to express one general idea, and this without hendiadys. These words are to be taken in pairs, the first pair, *fidēs integritās*, referring more especially to outward life, and *aequitās līberālitās* to inward character. Thus we say that one is faithful and upright in a trust committed to him, and also just and generous in the management of his own. — 2. **cupiditās, libīdō, audācia**, *passion, caprice, temerity*. (R.) — 3. **cōnstantiā**: see on *cōnstantī*, § 8. *Sequantur* depends on *appellandōs*, hence the subjunctive. For the meaning of the Stoic doctrine, that the life of virtue was the life according to nature, ὁμολογουμένως ζῆν τῇ φύσει, see Zeller's *Stoics, Epicureans, and Sceptics*, chap. x. — 7. **ita**, *on this condition*. Society is thus represented as a necessity of man's condition, not as a voluntary compact. — 8. **māior**: a superlative would have more nearly corresponded to *proximē*, expressing the reciprocal comparison, *the stronger — the nearer*. Cf. *De Off.* I. 50: *optimē autem societās hominum coniūnctiōque servābitur, sī ut quisque erit coniūnctissimus ita in eum benīgnitātis plūrimum cōnferētur.* — 10. **aliēnī**, *strangers*, never 'aliens.' — 11. **ipsa**: emphatic by position, *nature and nature only*. — 14. **nōn potest**: the common predicate of a negative and a positive sentence, which form a contrast, is generally repeated by Cicero, and if it be *posse*, always. If the predicate is not repeated, *nōn item* is used. (Sorof.)

est, quod ex īnfīnītā societāte generis humānī, quam conciliāvit ipsa nātūra, ita contrācta rēs est et adducta in angustum, ut omnis cāritās aut inter duōs aut inter paucōs iungerētur.

VI. Est enim amīcitia nihil aliud nisi omnium dīvīnārum humānārumque rērum cum benevolentiā et cāritāte cōnsēnsiō: quā quidem haud sciō an exceptā sapientiā nihil melius hominī sit ā dīs immortālibus datum. dīvitiās aliī praepōnunt, bonam aliī valētūdinem, aliī potentiam, aliī honōrēs, multī etiam voluptātēs: bēluārum hōc quidem extrēmum, illa autem superiōra cadūca et incerta, posita nōn tam in cōnsiliīs nostrīs quam in fortūnae temeritāte; quī autem in virtūte summum bonum pōnunt, praeclārē illī quidem, sed haec ipsa virtūs amīcitiam et gignit et continet, nec sine virtūte amīcitia esse ūllō pactō potest. iam virtūtem ex cōnsuētūdine vītae sermō- 21
nisque nostrī interpretēmur nec eam, ut quīdam doctī, verbōrum māgnificentiā mētiāmur virōsque bonōs

1. **quod . . . iungerētur**, i.e. out of the undefined union of mankind, which nature has formed, friendship unites two, or at most but few, in the closest bonds of affection.

5. **est . . . cōnsēnsiō**: the comprehensive nature and strong affection of friendship necessarily restrict its range. — 6. **dīvīnārum humānārumque rērum**: an every-day expression of universality, like our 'things in heaven and earth.' — **cum benevolentiā et cāritāte**: an adjective expression, *kindly and affectionate*. Prepositional phrases are joined with nouns denoting action, feeling, and emotion, and in some relations of place, e.g. accompaniment. — 7. **haud sciō an** = *fortasse;* hence, if the sentence is negative, *nōn*, *nihil*, or *nūllus* is to be supplied. It is used in Cicero of what is probable, in later writers also of what is not probable. (R.) — 11. **extrēmum**, adjective, *this last is bestial;* sc. *est*. Some take *extrēmum* as = *extrēmum bonum*. — 15. **illī**, i.e. the Academics, whose views Cicero adopted in the main; sc. *faciunt*. — 16. **esse**, *exist;* cf. § 100.

19. **virōsque**: *que* connects *numerēmus* and *interpretēmur*, passing over *nec . . . mētiāmur*, which is equiv-

eōs, quī habentur, numerēmus, Paulōs, Catōnēs, Gālōs, Scīpiōnēs, Phīlōs: hīs commūnis vīta contenta est, eōs autem omittāmus, quī omnīnō nūsquam reperiuntur. tālis igitur inter virōs amīcitia tantās 22
opportūnitātēs habet, quantās vix queō dīcere. prīncipiō quī potest esse "vīta vītālis," ut ait Ennius, quae nōn in amīcī mūtuā benevolentiā conquiēscit? quid dulcius quam habēre quīcum omnia audeās sīc loquī ut tēcum? quī esset tantus frūctus in prōsperīs rēbus, nisi habērēs quī illīs aequē āc tū ipse gaudēret? adversās vērō ferre difficile esset sine eō quī illās gravius etiam quam tū ferret. dēnique cēterae rēs, quae expetuntur, opportūnae sunt singulae rēbus ferē singulīs, dīvitiae ut ūtāre, opēs, ut colāre, honōrēs, ut laudēre, voluptātēs, ut gaudeās, valētūdō, ut dolōre careās et mūneribus fungāre corporis: amīcitia rēs plūrimās continet; quōquō tē verteris praestō est, nūllō locō excluditur, numquam intempestīva, numquam molesta est; itaque nōn aquā nōn īgnī, ut āiunt, locīs plūribus ūtimur quam amīcitiā. neque

alent to *nōn mētientēs*, completing the meaning of *interpretēmur*, almost like an adverbial clause in English, 'without measuring.' — 1. **Paulōs**: the plural in the sense of 'men like Paulus.'

5. **opportūnitātēs**: the word *opportūnitās* is 'opportuneness,' rather than 'opportunity.' To say that friendship has opportuneness is equivalent to saying that it shows the characteristics of opportuneness on many occasions. (R.) — 6. **Ennius**: a Roman poet, born at Raudiae, Calabria, 239 B.C. He was regarded as the father of Latin literature, and held in high esteem for his poetry and for his service in giving form and rhythm to the language. — 8. **quīcum**: see on *quōcum*, § 2. — 9. **tantus**, *the great*. The English 'the' with an adjective often translates *tantus* and *tot*. — 10. **aequē āc**: after words of similarity and equality *ac* has the force of *quam* by ellipsis. The full form would be *aequē, ac tū ipse aequē gaudērēs, gaudēret*. — 11. **sine eō** = *nisi is esset*. — 14. **opēs**, political influence. — 19. **aquā, nōn īgnī**: an every-day expression for the necessities of life.

ego nunc dē vulgārī aut dē mediōcrī, quae tamen ipsa et dēlectat et prodest, sed dē vērā et perfectā loquor, quālis eōrum, quī paucī nōminantur, fuit; nam et secundās rēs splendidiōrēs facit amīcitia et adversās partiēns commūnicānsque leviōrēs.

VII. Cumque plūrimās et māximās commoditātēs 23
amīcitia contineat, tum illā nīmīrum praestat omnibus, quod bonam spem praelūcet in posterum nec dēbilitārī animōs aut cadere patitur; verum etiam amīcum quī intuētur, tamquam exemplar aliquod intuētur suī. quōcircā et absentēs adsunt et egentēs abundant et imbēcillī valent et, quod difficilius dictū est, mortuī vīvunt: tantus eōs honōs, memoria, dēsīderium prōsequitur amīcōrum; ex quō illōrum beāta mors vidētur, hōrum vīta laudābilis. quod sī exēmeris ex rērum nātūrā benevolentiae coniūnctiōnem, nec domus ūlla

Cf. *De Off.* 1, 52.—3. **paucī**: adjectives, especially superlatives, to which a relative clause is annexed to show the limitation of the adjectives, are placed in the relative clause. This attraction results from the lack of a definite article. Trans. *such as was that of the few whose names are handed down* (cf. § 15).—5. **partiēns commūnicānsque**: the former refers more to division; the latter to sharing. Cf. *in perīculīs commūnicandīs*, § 24.

6. **cumque** completes the thought introduced by *prīncipiō*. — 7. **contineat**: the verb of the first of two clauses connected by *cum . . . tum* is sometimes put in the subjunctive to express a sort of comparison or rhetorical contrast, *cum* meaning 'while' or 'though,' or to gather up preceding statements as a preparation for a new one, as here, *seeing that*. — **illā**, sc. *commoditāte*. Some regard it as nominative.—**omnibus** is neuter = *omnibus rebus* (see on *plerīsque*, § 13). — 8. **bonam spem praelūcet** = *praelūcendō spem b.*, 'holds up the light of hope.' (R.) — 11. **absentēs . . . vīvunt**: the sentence seems to mean that absent friends are represented by those who are present; that the destitute and the weak enjoy and rest upon the resources of their prosperous friends, and that the dead are kept in remembrance by those who loved them; but, as L. says, all this is very vague talk. Cf. *Orat. pro Mil.* 97. — 14. **beāta mors . . . vīta laudābilis**, chiasmus. *Laudābilis*, *praiseworthy* in not forgetting deceased friends. — 16. **benevolentiae**:

nec urbs stare poterit, nē agrī quidem cultus permanēbit. id sī minus intellegitur, quanta vīs amīcitiae concordiaeque sit, ex dissēnsiōnibus atque ex discordiīs perspicī potest: quae enim domus tam stabilis, quae tam fīrma cīvitās est, quae nōn odiīs et discidiīs funditus possit ēvertī? ex quō quantum bonī sit in amīcitiā iūdicārī potest. Agrigentīnum quidem 24
doctum quendam virum carminibus Graecīs vāticinātum ferunt, quae in rērum nātūrā tōtōque mundō cōnstārent quaeque movērentur, ea contrahere amīcitiam, dissipāre discordiam; atque hōc quidem omnēs mortālēs et intellegunt et rē probant. itaque, sī quandō aliquod officium exstitit amīcī in perīculīs aut adeundīs aut commūnicandīs, quis est quī id nōn

subjective genitive, denoting source. — 2. **id** refers to the whole preceding thought, the power of friendship, taken up again in the clause *quanta . . . sit.* — 3. **dissēnsiōnibus**, *variance.* The plural of abstract nouns is often used for the singular where the idea is conceived as applying to several persons.

7. **quidem**: here, as often, *quidem* introduces a particular statement in support or illustration of a general one. — 8. **quendam virum**: Empedocles, born about 485 B.C. — **vāticinātum**: the *vātes* was primarily one 'dīvīnō quōdam spīritū īnflātus' (*Pro Archia*, 18), whose utterances were sometimes prophetic and sometimes frenzied; hence the verb occasionally means 'to talk nonsense.' The meaning here is, *wrote in inspired strains.* Empedocles wrote a work, *περὶ φύσεως*, in three books, in which he maintained that the associating principle of the universe was *φιλότης*, *friendship*, and the disturbing one *νεῖκος*, *discord.* Cf. Dryden's *Ode on St. Cecilia's Day*:

> "From harmony, from heavenly harmony,
> This universal frame began," etc.

— 9. **rērum nātūrā tōtōque mundō**: the twofold expression of a general idea. As far as it can be separated, *rērum nātūrā* refers to 'the constitution of things,' and *tōtō mundō* to 'their arrangement and combination into the general universe.' — 11. **hōc**, i.e. the principle that friendship strengthens and discord weakens. — 12. **rē**, *their conduct.* — 13. **exstitit**, *has been exhibited.* This verb never means to 'exist,' but 'to come into existence.' — 14. **adeundīs**, sc. *prō amīcō. Adīre perīculum* is 'to go out to meet danger;' in this case, therefore, one meets the dangers in

māximīs efferat laudibus? quī clāmōrēs tōtā caveā nūper in hospitis et amīcī meī M. Pācuviī novā fābulā! cum, ignōrante rēge ūter Orestēs *esset*, *Pyladēs* Orestem sē esse dīceret, ut prō illō necārētur, Orestēs autem, ita ut erat, Orestem sē esse persevērāret. stantēs plaudēbant in rē fīctā: quid arbitrāmur in vērā facturōs fuisse? facile indicābat ipsa nātūra vīm suam, cum hominēs, quod facere ipsī nōn possent, id rectē fierī in alterō iūdicārent.

Hāctenus mihi videor dē amīcitiā quid sentīrem potuisse dīcere: sī quā praetereā sunt — crēdō autem esse multa, — ab iīs, sī vidēbitur, quī ista disputant, quaeritōte.

Fann. Nōs vērō ā tē potius: quamquam etiam ab **25**
istīs saepe quaesīvī et audīvī nōn invītus equidem, sed aliud quoddam fīlum ōrātiōnis tuae.

Scaev. Tum magis id dīcerēs, Fannī, sī nūper in

the place of his friends, in *commūnicandīs* he shares them. — 1. **clāmōrēs**, *applause*. — **caveā**: the semicircular part of the theater for the spectators, fitted with rows of seats rising one above another. (Rams., p. 353.) — 2. **hospitis et amīcī**, *my dear guest-friend.* Pacuvius, whom Cicero calls (*De Opt. Gen.* 2) the greatest Latin tragic poet, '*summum tragicum*,' lived 220–132 B.C. He was a native of Brundisium, and never becoming a Roman citizen, is spoken of as *hospes*. See Cruttwell's *History of Roman Literature*, pp. 62–64. — **novā fābulā**: probably the *Dulorestes*. For the story, see Dict. Biog., s.v. *Orestes*. The *rēx* was Thoas, King of the Tauric Chersonese. — 6. **stantēs**: in their intense interest and excitement the audience rose. — 10. **potuisse**: recalling his question *quis . . . facultās*, in § 17, Laelius thinks that he has been able to express his view, *quid sentīrem*, in simple terms, as distinguished from the speculations of the philosophers, *quī . . . disputant*. — 11. **autem**: we say *and*.

14. **nōs**: sc. *quaerēmus*: a verb in the indic. or subj. is not often supplied from one in the imp. — 15. **quaesīvī**, sc. *quid sentīrent*. — 16. **fīlum**, *character* or *form*. The metaphor, different from our expression 'the thread of the discourse,' is taken from spinning, where the fineness or coarseness of the thread determines the character of the web. Cf. Hor. *Ep.* II. 1, 225,

hortīs Scīpiōnis, cum est dē rē pūblicā disputātum, adfuissēs: quālis tum patrōnus iūstitiae fuit contrā accūrātam ōrātiōnem Philī!

Fann. Facile id quidem fuit iūstitiam iūstissimō virō dēfendere.

Scaev. Quid amīcitiam? nōnne facile eī, quī ob eam summā fidē, cōnstantiā iūstitiāque servātam māximam glōriam cēperit?

VIII. *Lael.* Vīm hōc quidem est adferre: quid 26
enim rēfert quā mē ratiōne cōgātis? cōgitis certē; studiīs enim generōrum, praesertim in rē bonā, cum difficile est tum nē aequum quidem obsistere. saepissimē igitur mihi dē amīcitiā cōgitantī māximē illud cōnsīderandum vidērī solet, ūtrum propter imbēcillitātem atque inopiam dēsīderāta sit amīcitia, ut dandīs recipiendīsque meritīs, quod quisque minus per sē ipse posset, id acciperet ab aliō vicissimque redderet,

tenuī dēducta poēmata fīlō. — 1. **dē rē pūblicā**: see § 14. In the first book Fannius is represented as present, but perhaps he did not take part in the subsequent discussion. — 2. **patrōnus**, *advocate.* (Rams., p. 312.) — 3. **accūrātam**, *polished.* This adjective is not applied to persons. As a rule English words of Latin derivation do not properly translate the words from which they come, as they were largely derived from the debased Latin of the Middle Ages, when the classical meaning had in many cases been lost. — 7. **servātam**, *for maintaining.* The participle often takes the place of our verbal noun.

9. **vīm**, *why, this is violence.* Emphasis, which in English requires an auxiliary clause or a passive, is indicated in Latin by position. Cf. Ter. *Ad.* 943, *mi vis est haec quidem.* — 13. **igitur**: like the English 'then,' *igitur* introduces a statement as a summary of what precedes, or a discussion for which the preceding sentence gives the occasion. — **cōgitantī . . . solet**, *the more I reflect the more I think.* The participle marks relations and circumstances often expressed in English by subordinate propositions with conjunctions. — **illud** = *τόδε*, *the following.* — 16. **meritīs** = *beneficiīs.* — **quisque**, regularly postpositive to *sē* or *suus*, in relative or interrogative clauses is attracted to the relative or interrogative pronoun. — 17. **posset**: in translating, supply a verb, like 'do,'

an esset hōc quidem proprium amīcitiae, sed antīquior et pulchrior et magis ā nātūrā ipsā profecta alia causa: amor enim, ex quō amīcitia nōmināta est, prīnceps est ad benevolentiam coniungendam; nam ūtilitātēs quidem etiam ab iīs percipiuntur saepe, quī simulātiōne amīcitiae coluntur et observantur temporis causā; in amīcitiā autem nihil fīctum est, nihil simulātum, et, quicquid est, id est vērum et voluntārium. quāpropter ā nātūrā mihi vidētur potius quam 27
ab indigentiā orta amīcitia, adplicātiōne magis animī cum quōdam sēnsū amandī quam cōgitātiōne quantum illa rēs ūtilitātis esset habitūra. quod quidem quāle sit etiam in bēstiīs quibusdam animadvertī potest, quae ex sē nātōs ita amant ad quoddam tempus et ab eīs ita amantur, ut facile eārum sēnsus adpareat: quod in homine multō est ēvidentius, prīmum ex eā cāritāte, quae est inter nātōs et parentēs, quae dirimī nisi dētestābilī scelere nōn potest, deinde cum

which is not necessary in Latin. (R., vol. ii. 1094.). — 2. **magis . . . causa**: it is as *natural* to make good our weakness by the aid of others as it is to love, but Cicero means that affection is a product of nature irrespective of any hope of gain. — 5. **ab iīs**, *from those.* — 6. **temporis causā**, *to suit the occasion.* (R.)

9. **potius . . . magis**: *potius* means 'better,' 'preferable,' and indicates an exclusive comparison between two alternatives; one is taken to the exclusion of the other; *magis* means 'more,' and indicates a certain degree of the quality in the objects compared: thus, *indigentia* is not regarded as a ground of friendship, but *cōgitātiō ūtilitātis* may be. This distinction, however, is not always observed. — 10. **adplicātiōne**, abl. of means. — 11. **quantum**: an unusual construction of a clause depending upon a verbal noun. — 12. **illa rēs** = *illud*, the formation of friendship. — **quod . . . quāle**, *the nature of this principle.* For the construction, H. 510, 6 (453, 3); M. 453, 1; A. 201, *e*; G. 610; B. 251, 7. — 16. **quod (in)**: like the preceding *quod*, this refers to the general principle. — 17. **quae . . . quae**: the second *quae* has for an antecedent *cāritāte*, modified by the clause *quae . . . parentēs.* — 18. **deinde cum**: a conversational change from *deinde ex similī*, corresponding to *prīmum ex.*

similis sēnsus exstitit amōris, sī aliquem nactī sumus,
cūius cum mōribus et nātūrā congruāmus, quod in eō
quasi lūmen aliquod probitātis et virtūtis perspicere
videāmur. nihil est enim virtūte amābilius, nihil 28
quod magis adliciat ad dīligendum, quīppe cum pro-
pter virtūtem et probitātem etiam eōs, quōs numquam
vīdimus, quōdam modō dīligāmus. quis est quī C.
Fābriciī, M'. Curiī nōn cum cāritāte aliquā benevolā
memoriam ūsūrpet, quōs numquam vīderit? quis
autem est quī Tarquinium Superbum, quī Sp. Cas-
sium, Sp. Maelium nōn ōderit? cum duōbus ducibus
dē imperiō in Ītaliā est dēcertātum, Pyrrhō et Hanni-

Cāritāte and *amōris* have in this sentence the same meaning. — 3. **lūmen** is that which diffuses light (*lūcem*); in a figurative sense, as shown here by *quasi*, everything which makes itself distinguished in any respect — which sheds light — either glory or distinction, or beauty, or clearness of knowledge and of spirit, or hope or joy. (Sey.) — **perspicere videāmur** = *perspiciāmus, ut videmur*. By a carelessness of expression the verb of saying or thinking is sometimes put in the subjunctive instead of the thing said or thought.

9. **ūsūrpet**, *think upon;* lit. 'to take for one's use.' — **vīderit**, concessive subjunctive. — 10. **T. Superbum**: the last king of Rome, expelled 510 B.C. — **Sp. Cassium** (Viscellinus): a patrician who incurred the hatred of his order by proposing, in his third consulship, 486 B.C., an agrarian law. He was put to death on a charge of seeking kingly power. (Momm., vol. i. p. 363.) This was the usual charge by which the aristocracy justified their hostility to those whose popular views and measures made them dangerous to their order. — 11. **Sp. Maelium**: a rich plebeian who gained the hatred of the aristocracy by distributing corn to the populace in a time of scarcity. He was killed 439 B.C. by Ahala, master of horse to the dictator Cincinnatus, on refusing to obey the summons to appear before the dictator. There seems to be no ground for the charge that he aspired to be king. — 12. **dēcertātum est**: the impersonal use of a neuter verb, to emphasize an action rather than an agent, is common where we use the general 'we,' or the cognate noun with some part of 'to be' or 'to have'; *dēcertāre* is to engage in a decisive struggle. — **Pyrrhō**: Pyrrhus, King of Epirus, came to the assistance of Tarentum against Rome, 280 B.C., but was driven out 274 B.C. — **Hannibale**: the great leader of the Second Punic War.

bale: ab alterō propter probitātem ēius nōn nimis aliēnōs animōs habēmus, alterum propter crūdēlitātem semper haec cīvitās ōderit.

IX. Quod sī tanta vīs probitātis est, ut eam vel in 29
eīs, quōs numquam vīdimus, vel, quod māius est, in hoste etiam dīligāmus, quid mīrum est, sī animī hominum moveantur, cum eōrum, quibuscum ūsū coniūnctī esse possunt, virtūtem et bonitātem perspicere videantur? quamquam cōnfīrmātur amor et beneficiō acceptō et studiō perspectō et cōnsuētūdine adiūnctā, quibus rēbus ad illum prīmum mōtum animī et amōris adhibitīs admīrābilis quaedam exārdēscit benevolentiae māgnitūdō; quam sī quī putant ab imbēcillitāte proficīscī, ut sit per quem adsequātur quod quisque dēsīderet, humilem sānē relinquunt et minimē generōsum, ut ita dīcam, ortum amīcitiae, quam ex inopiā

There is no evidence to show that Hannibal was cruel above his time, or that he ever failed to keep his word; but the proud Romans could never forgive the man whose unaided genius brought them to the brink of destruction. The terror with which he filled Rome is shown by the fact that after the lapse of two centuries he was never spoken of except with such epithets as '*dīrus*,' '*dūrus*,' '*abōminātus*.' — 3. **ōderit**, future indicative; above it is subjunctive.

> "Dīrus per urbēs Āfer ut Ītalās
> Ceu flamma per taedās vel Eurus
> Per Siculās equitāvit undās."
> — Hor. *Od.* IV. 4, 41–43.

> "Perfidus Hannibal." — *Ibid.* 49.

4. **est**: the indicative of assumed fact.—6. **sī . . . moveantur,** *if we suppose men are affected.* The subjunctive refers the fact to the conception of those who wonder. — 9. **quamquam**, *and yet.* Laelius wishes to restrict the general statement that the perception of moral excellence is the ground of friendship. — **beneficiō acceptō**, *by receiving a service;* see on *servātam*, § 25. — 11. **quibus . . . adhibitīs**, *and by adding these*, ablative absolute. — **amōris**: this defines *mōtum animī*, the impulse of the heart, which is one of love. — 12. **admīrābilis . . . māgnitūdō**, *a wonderfully strong feeling of good will.* The abstract noun frequently takes the place of an adjective. — 14. **per quem . . . dēsīderet**, *through whom each one may obtain what he desires.* See on *quisque*, § 26. — 15. **generōsum**, *high-born;* note the softening effect of *ut ita dīcam.* — 16. **quam**

atque indigentiā nātam volunt: quod sī ita esset, ut quisque minimum esse in sē arbitrārētur, ita ad amīcitiam esset aptissimus, quod longē secus est. ut enim 30 quisque sibi plūrimum cōnfīdit et ut quisque māximē virtūte et sapientiā sīc mūnītus est, ut nūllō egeat suaque omnia in sē ipsō posita iūdicet, ita in amīcitiīs expetendīs colendīsque māximē excellit. quid enim? Āfricānus indigēns meī? minimē hercule! āc nē ego quidem illīus: sed ego admīrātiōne quādam virtūtis ēius, ille vicissim opīniōne fortasse nōn nūllā, quam dē meīs mōribus habēbat, mē dīlēxit; auxit benevolentiam cōnsuētūdō. sed quamquam ūtilitātēs multae et māgnae cōnsecūtae sunt, nōn sunt tamen ab eārum spē causae dīligendī profectae; ut enim beneficī lībe- 31 rālēsque sumus, nōn ut exigāmus grātiam — neque enim beneficium faenerāmur, — sed nātūrā prōpēnsī ad līberalitātem sumus, sīc amīcitiam nōn spē mercēdis adductī, sed quod omnis ēius frūctus in ipsō amōre

. . . **volunt**: this clause repeats the idea of *quam . . . proficīscī*, but with additional detail, as *inopiā* and *indigentiā* denote the lack of advantages, property, influence, etc., which springs from natural weakness or inefficiency. — 1. **quod . . . esset**, i.e. that the origin of friendship is a sense of want. — **ut . . . aptissimus**, *the fewer resources one thinks he possesses, the better fitted is he for friendship*. Cf. § 46, and on *optimō cuīque*, § 13.

7. **quid enim?** The omission of the verb here and with *indigēns* gives the force of an exclamation rather than an interrogation. *How then! Africanus need me!* — 8. **nē . . . quidem**, *and surely neither did I.* — 9. **virtūtis** denotes 'virtue' in the true Roman sense of ability and success in public life, in opposition to *mōribus*, the excellencies of private character. — 10. **ēius**, subjective genitive. — 12. **multae et māgnae**: the conjunction is not omitted, as in English, between two adjectives modifying one noun, unless one qualifies the conception of the noun and the other adjective together.

15. **exigāmus**: used of calling in a loan when due; hence, 'to demand as one's right.' — 16. **sed**: an independent affirmative clause with *sed* often follows *nōn quō* or *nōn ut*, instead of a relative clause with *quia*, *ut*, or *nē*, corresponding to the clause

inest, expetendam putāmus. ab hīs, quī pecudum rītū 32
ad voluptātem omnia referunt, longē dissentiunt, nec mīrum; nihil enim altum, nihil māgnificum āc dīvīnum suspicere possunt, quī suās omnīs cōgitātiōnēs abiēcērunt in rem tam humilem tamque contemptam. quam ob rem hōs quidem ab hōc sermōne removeāmus, ipsī autem intellegāmus nātūrā gignī sēnsum dīligendī et benevolentiae cāritātem factā sīgnificātiōne probitātis: quam quī adpetivērunt, adplicant sē et proprius admovent, ut et ūsū ēius, quem dīligere coepērunt, fruantur et mōribus; sintque parēs in amōre et aequālēs prōpēnsiōrēsque ad bene merendum quam ad reposcendum, atque haec inter eōs sit honesta certātiō. sīc et ūtilitātēs ex amīcitiā māximae capientur et erit ēius ortus ā nātūrā quam ab imbēcillitāte gravior et vērior; nam sī ūtilitās amīcitiās conglūtināret, eadem commūtāta dissolveret, sed quia nātūra mūtārī nōn potest, idcircō vērae amīcitiae

with *quō* or *ut*. B. and O. include the clause *sed . . . sumus* in the parenthesis.

1. **hīs**, *these opinions*, neuter; cf. *plērīsque*, § 13.—**quī . . . referunt**, i.e. *the Epicureans*.—4. **suspicere**, *raise their thoughts to;* antithetic to *abiēcērunt*, 'degrade.'—5. **contemptam**, *despicable*. The perfect participle has often the force of an adjective in *bilis*, expressing quality without reference to time.—7. **ipsī**: the contrast is really between the different opinions, but in form between the persons holding them.—9. **quam quī**: see on *quod quāle*, § 27.—**adplicant . . . admovent**: figures taken from navigation and travel; see Lex., *Adplico*, II. B.—10. **ūsū** = *cōnsuētūdine*, 'companionship.'—11. **parēs et aequālēs**: the word *aequālis* means, properly, 'even,' or 'on the same level'; *par*, 'having the same quantity or size'; but in their secondary applications the two words become convertible. (R.)—13. **haec** = *hūius reī* (see on *eam mentiōnem*, § 3), refers to *bene merendum*, and is attracted to gender of *certātiō*.—15. **ab imbēcillitāte** = *quam sī a. i. esset*.—16. **gravior**, *more worthy of honor*, because resting upon moral grounds.—**vērior**, *more genuine, real*, because the friend is loved for himself, and not from exterior motives. (Sey.)—17. **conglūtināret**: a favorite metaphor with

sempiternae sunt. ortum quidem amīcitiae vidētis, nisi quid ad haec forte vultis.

Fann. Tū vērō perge, Laelī; prō hōc enim, quī minor est nātū, meō iūre respondeō.

Scaev. Rectē tū quidem: quam ob rem audiāmus. 33

X. *Lael.* Audīte vērō, optimī virī, ea, quae saepissime inter mē et Scīpiōnem dē amīcitiā disserēbantur: quamquam ille quidem nihil difficilius esse dīcēbat quam amīcitiam usque ad extrēmum vītae diem permanēre; nam vel ut nōn idem expedīret incidere saepe, vel ut dē rē pūblicā nōn idem sentīrētur; mūtārī etiam mōrēs hominum saepe dīcēbat, aliās adversīs rēbus, aliās aetāte ingravēscente. atque eārum rērum exemplum ex similitūdine capiēbat ineuntis aetātis, quod summī puerōrum amōrēs saepe ūnā cum praetextā togā pōnerentur; sīn autem ad adulēscentiam perdū- 34

Cicero. (Näg., p. 546.) In translating, it is better to drop the figure. — 4. **meō iūre**: because he was older.

6. **optimī**: the word has a political reference, indicating that the young men belonged to the aristocracy. — 8. **quamquam**, corrective (see on this word, § 29), showing that Laelius's view of the enduring character of friendship differed somewhat from that of Scipio. — 10. **expedīret**, *beneficial;* sc. *utrīque.* — **saepe** modifies *mutārī*, and is placed near the end of the clause because it is explained by *aliās . . . aliās.* — 12. **dīcēbat**: a verb of saying is often repeated, as in English, when some additional or explanatory statement is made which the reporter wishes to give distinctly as the opinion of the original speaker: *also, said he, the characters of men change.* — 15. **summī puerōrum amōrēs**: when a genitive and an adjective limit the same noun, the genitive stands next the noun, and the adjective modifies the conception of the noun and genitive taken together. Here *puerōrum amōrum* means *boy-friendships*, which are characterized as *summī.* — 16. **pōnerentur**, *are laid aside or changed.*

16. **adulēscentiam**: the periods of life were *īnfantia, pueritia, adulēscentia, iuventūs, senectūs*, but, as with us, they had no definite limits. *Adulēscentia* was from about fourteen to twenty-five. — **perdūxissent**, sc. *puerī amōrēs; amōrēs* is probably the subject of *dirimī*, and of *labefactārī* in the next sentence, though some supply *eōs*, but *labefactāre* is rarely

xissent, dirimī tamen interdum contentiōne vel uxōriae
condiciōnis vel commodī alicūius, quod idem adipīscī
ūterque nōn posset. quod sī quī longius in amīcitiā
prōvectī essent, tamen saepe labefactārī, sī in honōris
contentiōnem incidissent; pestem enim nūllam māiō-
rem esse amīcitiīs quam in plērīsque pecūniae cupi-
ditātem, in optimīs quibusque honōris certāmen et
glōriae, ex quō inimīcitiās māximās saepe inter amīcis-
simōs exstitisse. māgna etiam discidia et plērumque 35
iūsta nāscī, cum aliquid ab amīcīs, quod rēctum nōn
esset, postulārētur, ut aut libīdinis ministrī aut adiū-
tōrēs essent ad iniūriam, quod quī recūsārent, quamvīs
honestē id facerent, iūs tamen amīcitiae dēserere
arguerentur ab iīs, quibus obsequī nōllent; illōs
autem, quī quidvīs ab amīcō audērent postulāre, po-
stulātiōne ipsā profitērī omnia sē amīcī causā esse
factūrōs; eōrum querellā inveterātā nōn modo fami-

used of persons. — 2. **condiciōnis**: this word may itself mean 'marriage,' but when the context is not decisive, it is defined by an adjective. Cf. *Much Ado about Nothing*, Act II. Scene II.:

"Friendship is constant in all other things
Save in the office and the affairs of love."

— 2. **alicūius** = *alīus cūius*, 'some other,' the general following the special. — **quod**, *because*. — 4. **honōris**, *political preferment*. *Honōrēs* regularly means the official rewards of public life. — 7. **quibusque**: the plural of *quisque*, which is seldom found with superlatives, except in the neuter, follows the same rule as the plurals of *ūterque*, etc., which are used of two pluralities. Here it means a pair of friends. — 8. **glōriae**, *fame*, "the last infirmity of noble minds." — **ex quō** = *nam ex eō;* hence followed by infinitive.

9. **plērumque iūsta**, *generally justifiable*, i.e. on the part of those who refuse to accede to wrong requests; but in § 61 a certain degree of acquiescence in wrong is allowed by friendship. — 12. **ad iniūriam**, instead of a genitive with *adiūtōrēs;* *adiuvāre* and *adiūmentum* take a similar construction of the thing for which the assistance is given. — **quod**: the antecedent is *aliquid quod . . . esset*, the intervening clause, *ut . . . iniūriam*, being epexegetic and parenthetical. Some prefer to consider *quod* a conjunction. — 14. **arguerentur**: the impersonal construction with

liāritātēs exstinguī solēre, sed odia etiam gignī sempi-
terna: haec ita multa quasi fāta impendēre amīcitiīs,
ut omnia subterfugere nōn modo sapientiae, sed etiam
fēlicitātis dīceret sibi viderī.

XI. Quam ob rem id prīmum videāmus, sī placet, 36
quātenus amor in amīcitiā prōgredī dēbeat. numne,
sī Coriolānus habuit amīcōs, ferre contrā patriam arma
illī cum Coriolānō dēbuērunt? num Vīscellīnum amīcī
rēgnum adpetentem, num Maelium dēbuērunt iuvāre?
Tibērium quidem Gracchum rem pūblicam vexantem 37
ā Q. Tūberōne aequālibusque amīcīs dērelīctum vidē-
bāmus. at C. Blossius Cūmānus, hospes familiae ve-

the infinitive is more common. For *arguere*, see D. — 3. **subterfugere** continues the figure of *impendēre*, 'to escape from an overhanging danger.' — 4. **dīceret**: see on *perspicere videāmur*, § 27.

6. **numne**: a form rarely found, perhaps only here and in *De Deor. Nat.* I. 31, 88. The negative is increased by the enclitic. — 7. **Coriolānus**: a brave aristocrat who derived his surname from the storming of Corioli. Observe that the position of *contrā patriam arma* sharpens the contrast, and that the repetition of *Coriolānō*, instead of *eō*, implies 'even though their friend was Coriolanus.' — 8. **Vīscellīnum . . . Maelium**: see on § 28. — 9. **debuērunt iuvāre**, *ought to have helped?* Observe how the idioms differ in the two languages.

10. **rem pūblicam vexantem**: this is the view of the aristocracy uniformly adopted by Cicero, but the measures of Gracchus were those of a statesman attempting to avert the evils impending over his country from the accumulation of the wealth of the state in the hands of a single class, and the consequent pauperization of the great body of the citizens. "His motives were the purest, and he suffered the death of a martyr in the noblest cause that a statesman can embrace, the protection of the poor and the oppressed." (Schmitz, in Dict. Biog.) For a somewhat different estimate, see Momm., vol. iii. pp. 111–126, and Beasley's *Gracchi, Marius, and Sulla.* — 11. **Tūberōne**: nephew of Africanus Minor, fellow tribune and opponent of Tib. Gracchus, 133 B.C., and praetor, 123 B.C. — **amīcīs**, *who were his friends*, appositive of *aequālibus*. — **dērelīctum**, *entirely left*, like *dēpugnāre, dēcertāre*, etc., the *dē* having the meaning of 'formally' or 'completely.' — 12. **C. Blossius**: a Greek from Cumae, adviser of Gracchus, and under the patronage of Scaevola. Every *pere-*

strae, Scaevola, cum ad mē, quod aderam Laenātī et Rupiliō cōnsulibus in cōnsiliō, dēprecātum vēnisset, hanc ut sibi ignōscerem causam adferēbat, quod tantī Ti. Gracchum fēcisset, ut quicquid ille vellet sibi faciendum putāret. tum ego "etiamne," inquam "sī tē in Capitōlium facēs ferre vellet?" "numquam" inquit "voluisset id quidem, sed, sī voluisset, pāruissem." vidētis quam nēfāria vōx! et hercule ita fēcit, vel plūs etiam quam dīxit; nōn enim pāruit ille Ti. Gracchī temeritātī, sed praefuit, nec sē comitem illīus furōris,

grīnus coming to do business at Rome was obliged to put himself under the protection of a citizen, *cuī quasi patrōnō sē adplicāvit*, bearing a relation, called *hospitium*, and analogous to that of *clientēs*. (Rams., pp. 85, 86. — 1. **quod . . . in cōnsiliō**, *because I commonly sat in council with the consuls.* (L. and R.) The senate was the standing council, *cōnsilium*, of the consuls, but in cases of peculiar difficulty they called to their assistance leading lawyers and statesmen. *Adesse* has the technical meaning of 'to give legal advice.' — 2. **dēprecātum**: the supine in *um*, denoting purpose, is construed with verbs as an accusative of the end of motion. — 3. **tantī**: an old locative, used to express valuation. (R., vol. ii. pp. lvii–lxi.) — 4. **fēcisset**: it is important to distinguish between the uses of *quod* with the indicative and subjunctive; by the indicative is given the speaker's own judgment of a fact, by the subjunctive another's judgment irrespective of fact. The pluperfect is necessary here, because Gracchus was dead; but the following imperfects are allowed because they denote actions continuing during his life, which had been called to mind by *fecisset*. — 5. **etiamne**, sc. *hōc putārēs?* — 7. **sī voluisset**: by some editors this is taken as a question of Laelius, to which *pāruissem* is the reply. Plutarch says (*vit. Tib. Gracch.* IV. p. 529) that Blossius added: "For he never would have commanded it if it had not been for the people's good." — 8. **quam nēfāria vōx**: usually taken as an interjection with *est* supplied, while *vidētis* is used absolutely; but it is better to supply *sit*, and make it depend directly upon *vidētis* as an object. Laelius, the aristocrat, does not see that Blossius's answer was not a testimony to his friendship merely, but to his confidence in the purity of Gracchus's motives, and the wisdom of the measures he had inaugurated. — **hercule** (or *mehercule*): the common form of asseveration, shortened from *ita mē Hercules adiuvet*. — 10. **temeritātī**, *infatuation*. — **illīus**, subjective genitive, limiting *furōris*; cf. *ēius*, § 30. —

sed ducem praebuit. itaque hāc āmentiā quaestiōne novā perterritus in Asiam profūgit, ad hostīs sē contulit, poenās reī pūblicae gravīs iūstāsque persolvit. nūlla est igitur excūsātiō peccātī, sī amīcī causā peccāveris; nam, cum conciliātrīx amīcitiae virtūtis opīniō fuerit, difficile est amīcitiam manēre, sī ā virtūte dēfēceris. quod sī rēctum statuerimus vel concēdere 38
amīcīs quicquid velint vel impetrāre ab iīs quicquid velīmus, perfectā quidem sapientiā sī sīmus, nihil habeat rēs vitiī, sed loquimur dē iīs amīcīs, quī ante oculōs sunt, quōs vīdimus aut dē quibus memoriam accēpimus, quōs nōvit vīta commūnis: ex hōc numerō nōbīs exempla sūmenda sunt, et eōrum quidem māximē, quī ad sapientiam proximē accēdunt. vidē- 39
mus Pāpum Aemilium Luscinō familiārem fuisse —

1. **ducem praebuit**: Laelius does not mean that Blossius was really the leader of Gracchus, but that in his passionate devotion he carried Gracchus's slightest hint farther than Gracchus intended. — **āmentiā**, *in this mad state*, ablative of cause. — **quaestiōne novā**: a special investigation into the acts of the Gracchan party was ordered 132 B.C. For the method, see Rams., p. 289. The hasty and irregular character of Blossius's action is indicated by the asyndeton. — 3. **poenās . . . persolvit**: the punishment is represented as a debt due the state, hence paid, *persolvit*, to it. Blossius had fled to Aristonicus, a claimant to the throne of Pergamus, in Asia; but, on the defeat of Aristonicus by the Romans, 130 B.C., he committed suicide, which the Stoic philosophy, which he professed, allowed him to do. — 4. **peccāveris**, future perfect for the English present. — 5. **virtūtis opīniō**, i.e. another's belief in your virtue. Cf. § 98.

9. **sī sīmus**: some Mss. have *sīmus sī;* but two protases are not infrequent when one is subordinate to the other. The subordination of the second is here marked by *quidem.* Cf. the use of relatives, §§ 13 and 27. — 12. **hōc numerō** = *hōrum numerō.* Cf. on *mentiōnem*, § 3. — 14. **sapientiam**, i.e. such as described in §§ 18 and 19, by which men live in accord with nature.

15. **Pāpum Aemilium**: consul 282 B.C., when he conquered the Etrusci and the Boii, also 278 B.C.; censor 275 B.C. The family name, *Pāpum*, omitted by B., usually follows the name of the gens. — **Luscinō**, sc. *Fābriciō;* see § 18. *Familiāris*,

sīc ā patribus accēpimus, — bis ūnā cōnsulēs, conlēgās in cēnsūrā; tum et cum iīs et inter sē coniūnctissimōs fuisse M'. Curium, Ti. Coruncānium memoriae prōditum est: igitur nē suspicārī quidem possumus quemquam hōrum ab amīcō quippiam contendisse, quod contrā fidem, contrā iūs iūrandum, contrā rem pūblicam esset. nam hōc quidem in tālibus virīs quid attinet dīcere, sī contendisset, impetrātūrum nōn fuisse? cum illī sānctissimī virī fuerint, aequē autem nefās sit tāle aliquid et facere rogātum et rogāre. at vērō Ti. Gracchum sequēbantur C. Carbō, C. Catō,

used adjectively, takes a dative; used substantively, takes a genitive. — 1. **patribus** = *maiōribus; patrēs* is commonly used only of parents and grandparents, and *ā patribus accipere* refers to oral tradition in distinction from *memoriae prodī*, written reports. — 2. **tum** = *deinde*, 'secondly.' — 4. **igitur** seldom stands first in Cicero, but often in Sallust. — **quemquam**: note the difference of meaning from that of *quippiam*. H. 513 (456, 457); M. 84, 3; 41; A. 105, *d, h*; G. 107, 3; B. 252, 4; L. 2402, 2388. — 5. **ab amīcō . . . contendisse**, *ever pressed a demand upon his friend for anything.* An *ut* clause or an infinitive is more common with *contendere.* — 8. **nōn**: the adverb, by its position between the participle and the auxiliary, is incorporated, as it were, into the verb, and, as in English, gains emphasis thereby. — 9. **sānctissimī**, *the purest of men; sānctus* is used primarily of one who is devoted to the service of the gods, and secondly of one who has a pure and saintly spirit. See D., *s. bonus.* — 10. **at vērō**: Laelius intends to imply that Carbo and Cato, in following Gracchus, did not show a friendship like that just mentioned. — 11. **C. (Papīrius) Carbō**: an able but unprincipled follower of Gracchus, and one of the commissioners for carrying out his agrarian law. He was praetor 131 B.C., when he introduced the custom of voting by ballot in the *comitia* on the enactment or repeal of laws; and also introduced a bill, which was defeated by the opposition of Scipio, "allowing the reëlection of the same tribune as often as the plebs wished." He became consul 120 B.C., and attempted to join the aristocratic party, but they would not receive him. The next year he was accused on some unknown charge by C. Licinius Crassus, and committed suicide to escape condemnation. Cicero (*Brutus* 103 f.) calls him *summus ōrātōr*, and says: *habēmus ōrātiōnēs nondum satis splendidās verbīs, sed acūtās prudentiaeque plenissīmās* and *est in multīs iudiciīs causīsque cognitus.* — **C. (Porcius)**

et minimē tum quidem Gāius frāter, nunc īdem ācerrimus.

XII. Haec igitur lēx in amīcitiā sānciātur, ut neque 40
rogēmus rēs turpīs nec faciāmus rogātī; turpis enim
excūsātiō est et minimē accipienda cum in cēterīs
peccātīs, tum sī quis contrā rem pūblicam sē amīcī
causā fēcisse fateātur. etenim eō locō, Fannī et
Scaevola, locātī sumus, ut nōs longē prōspicere oportet
teat futūrōs cāsūs reī pūblicae: dēflexit iam aliquantulum
dē spatiō curriculōque cōnsuētūdō māiōrum.
Ti. Gracchus rēgnum occupāre cōnātus est, vel rē- 41
gnāvit is quidem paucōs mēnsēs: num quid simile
populus Rōmānus audierat aut vīderat? hunc etiam

Catō (*mediocris ōrātōr*, Cic. *Brutus* 108): grandson of the censor Cato and of L. Aemilius Paulus Macedonicus, consul 114 B.C., and afterward a legate in the Jugurthan war, when he was corrupted by the king. — 1. **et**: the third member of a series is not introduced by *et* unless *et* is also used between the first and second members; but as the relations of a brother are different from those of friends, *C. Carbō*, *C. Catō* form a single member to be joined with *Gāius*. — **minimē**, sc. *ācer*. — **nunc**, i.e. 129 B.C., the reported date of the conversation. — **ācerrimus**: C. Gracchus was one of the commissioners under the agrarian law of his brother, which in his own tribuneship he revived, and was the earnest and eloquent advocate of Carbo's law for the reëlection of tribunes. Some editors supply *sequēbātur* with *minimē* and *sequitur* in the last clause, but this makes Cicero assert that Gaius did not support his brother's measures, which was not true. See Mad., *Opusc.* 2, 281.

4. **turpīs**, objective with *rēs*, things which we should not ask, because they are bad in themselves; subjective with *excūsātiō*, an excuse which shows baseness on the part of him who gives it. — 7. **etenim** introduces a digression on politics extending to *praecipiendum est*, in § 42. *Etenim* is used not so much to confirm preceding statements as to advance the general argument, and has almost the same force as *porrō*, *praetereā*. See Mad., *De Fin.* 1, 1, 3. — 8. **nōs**, sc. *optimātēs*. — 10. **spatiō curriculōque**: *spatiō* has reference to the ground occupied, extension; *curriculō*, to the track, direction; but Cicero doubtless uses the terms here with but slight, if any, distinction; see on *fidēs*, § 19. Metaphors from the race-course are very common.

11. **vel**, corrective, *or rather*. — 12. **quidem**: like *ipse* (see n. § 5), *quidem* is often joined to the subject

post mortem secūtī amīcī et propinquī quid in P. Scīpiōne effēcerint sine lacrimīs nōn queō dīcere. nam Carbōnem, quōcumque modō potuimus, propter recentem poenam Ti. Gracchī sustinuimus; dē C. Gracchī autem tribūnātū quid exspectem nōn lubet augurārī: serpit deinde rēs, quae prōclīvius ad perniciem, cum semel coepit, labitur. vidētis in tabellā iam ante

when it really modifies the predicate. It is best translated by the auxiliary 'did,' *or rather he did become a king*. — 1. **P. Scīpiōne (Nāsīca)**: he was the murderer of Tib. Gracchus, and on this account became such an object of hatred to the plebs that the senate thought best to withdraw him from their fury by sending him on a pretended mission to Asia, where he died soon after. — 2. **nōn queō**: Cicero does not use *nequeō*, though he does use other forms of *nequīre*. — **nam**: *nam* often introduces the reason for making a statement instead of the reason for the fact: 'I say this, for.' The fact that the senate had to bear with Carbo made it all the harder to send Scipio away. — 5. **tribūnātū**: the tribuneship of Gaius Gracchus did not occur till 123 B.C., six years after this conversation; but, as he had already shown marked ability and aggressiveness, Cicero puts into the mouth of Laelius forebodings drawn from his own subsequent knowledge. — 6. **deinde**: a word of difficult explanation. Sey. and L. refer it to *dēflexit . . . cōnsuētūdō māiōrum*, as introducing the second point of degeneracy, i.e. *rēs*, the proposition to introduce the ballot, the first being Gracchus's attempt to establish a monarchy. I prefer, with R., "to take the remark *serpit . . . labitur* as perfectly general in scope, and as intended to give the reason why Laelius dreaded to think of the future course of C. Gracchus. *Deinde* is here used *proleptically*, i.e. it presupposes *semel*, which comes soon after. Translate: 'affairs *soon* move on, for they glide readily down the path of ruin when *once* they have taken a start.'" The following, *vidētis . . . Cassiā*, affords an example. — 7. **coepit**, sc. *labī*; cf. Livy, *Praef.* 9: *lābente deinde paulātim disciplīnā velut dēsīdentēs prīmō mōrēs sequātur animō, deinde ut magis magisque lāpsī sint, tum īre coeperint praecipitēs.* — **in tabellā**, *in the matter of the ballot.* Cicero had changed his opinion since his speech against Rullus, 63 B.C., when he called the ballot *vindicem tacitae lībertātis* (II. 2, 4). The *lēx Gabinia*, which authorized the ballot in voting for magistrates, was passed 139 B.C.; the *lēx Cassia*, extending its use to public trials before the Comitia, 137 B.C.; and the *lēx Papiria* (see on *Carbō*, § 39), 131 B.C. — **iam ante**, i.e. before Carbo's tribuneship. The two preceding sentences are parenthetical. Laelius does not mention the lex Papiria, because he had just referred in gen-

quanta sit facta labēs, prīmō Gabīniā lēge, bienniō autem post Cassiā: vidēre iam videor populum ā senātū disiūnctum, multitūdinis arbitriō rēs māximās agī; plūrēs enim discent, quem ad modum haec fīant, quam quem ad modum hīs resistātur. quōrsum haec? **42** quia sine sociīs nēmō quicquam tāle cōnātur. praecipiendum est igitur bonīs ut, sī in ēius modī amīcitiās ignārī cāsū aliquō inciderint, nē exīstiment ita sē adligātōs, ut ab amīcīs in māgnā aliquā rē pūblicā peccantibus nōn discēdant, improbīs autem poena statuenda est, nec vērō minor iīs, quī secūtī erunt alterum, quam iīs, quī ipsī fuerint impietātis ducēs. quis clārior in Graeciā Themistocle? quis potentior? quī cum imperātor bellō Persicō servitūte Graeciam līberāvisset propterque invidiam in exsilium expulsus esset, ingrātae patriae iniūriam nōn tulit, quam ferre dēbuit:

eral to the acts of Carbo, which included this lex, and which were fresh in the minds of his hearers, but mentions only the two preceding leges which had prepared the way for that of Carbo. In the next sentence *iam* refers to the time of the conversation, and indicates the results of these popular measures. — 3. **multitūdinis**, *populace*, used to avoid the repetition of *populī*, yet suggesting that the secret power of many opened the door for demagogism.

5. **quōrsum haec**, sc. *disputō*. — 7. **ēius modī**, genitive of quality used like an indeclinable adjective. — 8. **ignārī cāsū aliquō**, *ignorantly or accidentally;* conjunction omitted because the latter partly explains the first.—**nē**: this is used by Cicero to express negative purpose both with and without *ut*, but *ut nē* is commonly used when a general purpose is announced, to which a negative turn is given. Often a clause intervenes between *ut* and *ne*. — 9. **in māgnā aliquā rē pūblicā**, *in some important public matter: improbīs*, like *bonīs* above, has a political reference, the common people as distinguished from the aristocracy. — 11. **secūtī erunt**: note the exact use of the Latin future perfect where we loosely use the present or the past tense. — **alterum**: in expressing general relations *alter* is used like the English 'another.' — 14. **imperātor**: Eurybiades, the Spartan, had the general command, but the victories at Artemisium and Salamis, which saved Greece from permanent subjection to the Persians, were due to the exertions of Themistocles. — 15. **invidiam**, *un-*

fēcit idem quod vīgintī annīs ante apud nōs fēcerat
Coriolānus. hīs adiūtor contrā patriam inventus est
nēmō; itaque mortem sibi ūterque cōnscīvit. quā rē 43
tālis improbōrum cōnsēnsiō nōn modo excūsātiōne
amīcitiae tegenda nōn est, sed potius suppliciō omnī
vindicanda est, ut nē quis concessum putet amīcum
vel bellum patriae īnferentem sequī: quod quidem,
ut rēs īre coepit, haud sciō an aliquandō futūrum sit;
mihi autem nōn minōrī cūrae est, quālis rēs pūblica
post mortem meam futūra, quam quālis hodiē sit.

XIII. Haec igitur prīma lēx amīcitiae sanciātur, 44
ut ab amīcīs honesta petāmus, amīcōrum causā honesta
faciāmus, nē exspectēmus quidem, dum rogēmur, stu-
dium semper adsit, cunctātiō absit, cōnsilium vērum
dare audeāmus līberē. plūrimum in amīcitiā amīcō-
rum bene suādentium valeat auctōritās, eaque et
adhibeātur ad monendum nōn modo apertē, sed
etiam ācriter, sī rēs postulābit, et adhibitae pareātur.

popularity. — 1. **fēcit idem**, i.e. *ad hostīs sē contulit.* Cicero thus places the expulsion of Coriolanus 491 B.C.; but for the truth of the story, which forms the basis of one of Shakespeare's plays, see Momm., vol. i. p. 360, and Sir G. C. Lewis *On the Credibility of Early Roman History*, vol. ii. ch. xii. §§ 22, 23. — 3. **itaque** = *atque ita*, 'and so it came about.' — **mortem . . . cōnscīvit**: the stories are quite contradictory. See Plut., vol. i. 266, Nepos, *Them.* 10, 4, and Cicero, *Brutus* 43.

4. **tālis**: such as would bring evil upon one's self. — 9. **mihi**, etc. The connection is, 'As things are going, and because I am as anxious for the future as for the present welfare of the state, I urge those views and measures which would prevent associations of men injurious to it.' — 10. **futūra**, *is going to be;* the periphrastic is always used to express what *is to be*, in distinction from simple futurity.

11. **igitur**: resumes § 40 with the addition of *prīma*, like the English 'then' or 'I say.' See on *igitur*, § 26. — **prīma lēx**, *as the principal law*, predicate. — 14. **vērum**: instead of *vērō* (B. and O., and most editors), but the asyndeton in the other clauses strongly favors *vērum*, and the sense is fortified by *cūius . . . dēspēranda est*, § 90. — 18. **adhibitae**, *and then should be followed.* A preceding verb is often

nam quibusdam, quōs audiō sapientīs habitōs in Grae- 45
ciā, placuisse opīnor mīrābilia quaedam — sed nihil est, quod illī nōn persequantur argūtiīs: — partim fugiendās esse nimiās amīcitiās, nē necesse sit ūnum sollicitum esse prō plūribus; satis superque esse sibi suārum cuīque rērum, aliēnīs nimis implicārī molestum esse; commodissimum esse quam laxissimās habēnās habēre amīcitiae, quās vel addūcās cum velīs vel remittās; caput enim esse ad beātē vīvendum sēcūritātem, quā fruī nōn possit animus, sī tamquam parturiat ūnus prō plūribus. aliōs autem dīcere āiunt 46
multō etiam inhumānius — quem locum breviter paulō ante perstrinxī — praesidiī adiūmentīque causā, nōn benevolentiae neque cāritātis, amīcitiās esse expetendās; itaque, ut quisque minimum fīrmitātis habēret

repeated in its perfect participle, where we say 'then' or 'afterward.'

1. **nam** gives support to the preceding statements by introducing refutation of the false views that are taken of friendship. See on *nam*, § 41. — 2. **mīrābilia quaedam** = *παράδοξα*; see on *quōdam*, § 6. — 3. **partim** is logically a partitive appositive to *quibusdam*, and finds its correlative in *aliōs*, below; one of the many anacolutha by which Cicero endeavors to preserve the conversational character of the treatise. The reference is to the Epicureans. — 4. **nimiās**, *too intimate*. Editors remark the resemblance between this passage and one in Euripides, *Hippolytus*, ll. 253–263: *χρῆν γὰρ μετρίας εἰς ἀλλήλους. φιλίας*, etc. — 5. **plūribus**, for more than one, i.e. himself. — **sibi** is pleonastic with *cuīque*, like 'own' with possessives. — 6. **aliēnīs** is ablative of means. — 9. **sēcūritātem**: by this word Cicero translates *εὐθυμία*, *cheerfulness*, of Democritus; *ἀπάθεια*, *absence of emotion*, of the Stoics; and *ἡδονή*, *enjoyment*, of Epicurus. (Sey.) It means here 'freedom from anxiety.' Cf. *Tusc. Disp.* V. 14, 42: *sēcūritātem autem nunc adpellō vacuitātem aegritūdinis in quā vīta beāta posita est.* — 10. **quā . . . possit**: this clause is logically independent, and might have employed the infinitive. See on *quae . . . fuisset*, § 88.

11. **aliōs**: the Cyrenaics. — 13. **ante**, see § 26. — 14. **expetendās**: *expetere* is to seek from an intelligent choice; *adpetere*, instinctively or blindly; cf. *adpetentius*, § 50. — 15. **habēret**: the present would regularly have followed *dīcere*, as *necesse esset* would have followed *placuisse* in § 45. Sey. explains

minimumque vīrium, ita amīcitiās adpetere māximē: ex eō fierī ut mulierculae magis amīcitiārum praesidia quaerant quam virī et inopēs quam opulentī et calamitōsī quam iī, quī putantur beātī. ō praeclāram sapi- 47
entiam! sōlem enim ē mundō tollere videntur quī amīcitiam ē vītā tollunt, quā nihil ā dīs immortālibus melius habēmus, nihil iūcundius. quae est enim ista sēcūritās? speciē quidem blanda, sed reāpse multīs locīs repudianda; neque enim est cōnsentāneum ūllam honestam rem āctiōnemve, nē sollicitus sīs, aut nōn suscipere aut susceptam dēpōnere. quod sī cūram fugimus, virtūs fugienda est, quae necesse est cum aliquā cūrā rēs sibi contrāriās āspernētur atque ōderit, ut bonitās malitiam, temperantia libīdinem, ignāviam fortitūdō. itaque videās rēbus iniūstīs iūstōs māximē dolēre, imbellibus fortīs, flāgitiōsīs modestōs. ergō hōc proprium est animī bene cōnstitūtī, et laetārī bonīs rēbus et dolēre contrāriīs. quam ob rem, sī 48
cadit in sapientem animī dolor, quī profectō cadit,

by saying that *dīcere* is equivalent to *dīxisse*, the present being used because the statements are still found in their works; but that does not explain the present *quaerant*. It is one of those violations of rule that every living language allows to the subtle changes in the thought of the speaker. See Mad., *De Fin.* III. 67. — 4. **putantur**: some read *putentur*. The former refers the words to Laelius, the latter to *aliōs*.

7. **quae** almost = *quantī*, 'of what worth?' (R.) — 8. **speciē**, ablative of specification. — **blanda**, *enticing*. The figure is of a maiden seeking a marriage alliance. Rams., pp. 252 and 423, *repudium*. — **reāpse** = *rē . . . ipsā*. — **multīs locīs**, *for many reasons*. — 14. **ignāviam fortitūdō**, chiasmus, as often in a series. — 16. **flāgitiōsīs**: the *flāgitiōsus* was one *cūius vītae nōta turpitūdinis inūsta est*. — **ergō** sums up the answer to *quae . . . sēcūritās?* This *sēcūritās* cannot be obtained, for the same argument which leads us to avoid friendship also leads us to avoid virtue, the practice of which, with its delight in good and grief at evil, is characteristic of a well-ordered mind.

nisi ex ēius animō exstirpātam humānitātem arbitrāmur, quae causa est cūr amīcitiam funditus tollāmus ē vītā, nē aliquās propter eam suscipiāmus molestiās? quid enim interest mōtū animī sublātō nōn dīcō inter pecudem et hominem, sed inter hominem et truncum aut saxum aut quidvīs generis ēiusdem? neque enim sunt istī audiendī, quī virtūtem dūram et quasi ferream esse quandam volunt: quae quidem est cum multīs in rēbus tum in amīcitiā tenera atque trāctābilis, ut et bonīs amīcī quasi diffundātur et incommodīs contrahātur. quam ob rem angor iste, quī prō amīcō saepe capiendus est, nōn tantum valet, ut tollat ē vītā amīcitiam, nōn plūs quam ut virtūtēs, quia nōn nūllās cūrās et molestiās adferunt, repudientur.

XIV. Cum autem contrahat amīcitiam, ut suprā dīxī, sī qua sīgnificātiō virtūtis ēlūceat, ad quam sē similis animus adplicet et adiungat, id cum contigit,

1. **humānitātem**, *the milk of human kindness.* — 3. **aliquās**: how different from *quās* or *ūllās?* H. 512 f. (455, 457); M. 84, 2, 4, 459; A. 202, *a*, *b*; G. 107; Mad. 493, 494; B. 252, 1, 2, 4; L. 2390, 2402. — 4. **nōn dīcō**, *I do not say.* The object is the rest of the sentence. — 5. **pecudem**, without reason; **truncum**, without feeling; **saxum**, motionless and lifeless. (Lah.) Note the chiasmus. Cf. Hom. *Odys.* XIX. 163: *οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου, οὐδ' ἀπὸ πέτρης.* — 6. **neque enim**, following the implied inference of the preceding question. — 7. **istī**, the Stoics. — 9. **tenera atque trāctābilis**, *gentle and easy to be entreated. Tenera* is opposed to *dūram*, *trāctābilis* to *ferream*, as iron resists impressions. — 10. **diffundātur**, sc. *quis.* — 13. **nōn plūs**: except in the colloquial phrase 'no . . . no more than,' we do not repeat the negative, but say 'any more than.' *Plūs* means 'in a greater degree.' The sentence is irregular for *nōn plūs quam cūrae et molestiae, quās virtūtēs adferunt, valent ut virtūtēs repudientur.*

15. **contrahat**: the subject is *sī . . . ēlūceat;* the whole thought is repeated in *id.* Translate by the passive. — **suprā**: cf. §§ 27, 29, 32; *suprā* strictly applies to writing, and *ante* to speech. Cf. § 46. — 17. **id cum contigit**: the perfect is often used, where we use the present, in subordinate propositions after indefinite relative expressions, to denote time, place,

amor exoriātur necesse est. quid enim tam absurdum **49**
quam dēlectārī multīs inānibus rēbus, ut honōre, ut glōriā, ut aedificiō, ut vestītū cultūque corporis, animante virtūte praeditō, eō quī vel amāre vel, ut ita dīcam, redamāre possit, nōn admodum dēlectārī? nihil est enim remūnerātiōne benevolentiae, nihil vicissitūdine studiōrum officiōrumque iūcundius. quid? **50**
sī illud etiam addimus, quod rectē addī potest, nihil esse quod ad sē rem ūllam tam inliciat et tam trahat quam ad amīcitiam similitūdō, concēdētur profectō vērum esse, ut bonōs bonī dīligant adscīscantque sibi quasi propinquitāte coniūnctōs atque nātūrā; nihil est enim adpetentius similium suī nec rapācius quam nātūra. quam ob rem hōc quidem, Fannī et Scaevola, cōnstet, ut opīnor, bonīs inter bonōs quasi necessāriam benevolentiam, quī est amīcitiae fōns ā nātūrā cōnstitūtus. sed eadem bonitās etiam ad multitūdi-

or condition.—1. **exoriātur**: the figure is of the rising sun, continuing *ēlūceat*.

3. **cultū**: the care of the body which tends to its beauty and adornment.—4. **eō quī**, *one that; is quī* serves for additional definition; *is, quī* calls attention to something of another character.—5. **redamāre**: the coining of a word to imitate ἀντιφιλεῖν is excused by *ut ita dīcam*. (Lah.) *Redamāre* does not occur again till late Latin literature. (R.) The constant use of *ut ita dīcam*, *quasi*, *tamquam*, and *quīdam* shows how careful Cicero was in the use of words. Like Caesar, he held it as a fundamental principle, "ut tamquam scopulum sīc fugiās inaudītum atque īnsolēns verbum."—7. **studiōrum**, *personal affection*, the striving for another in which *officia* have their source. (Sey.)

10. **similitūdō**, for *similitūdinem*, attracted by *quod*, from the accusative which regularly occurs with *quam* following an infinitive.—11. **dīligant**, see on *ut . . . adpareat*, § 68.—13. **adpetentius**, used of the desire, **rapācius** of the act. Present participles that denote quality in general, and not a definite action or relation, become adjectives, and are followed by the genitive.—**similium**: neuter in agreement with the general negative *nihil*.—15. **necessārium**, attributive, not predicate; sc. *esse*.—16. **quī**, attracted to the gender of *fōns*; a common construction when the relative adds a new

nem pertinet; nōn enim est inhumāna virtūs neque immūnis neque superba, quae etiam populōs ūniversōs tuērī eīsque optimē cōnsulere soleat, quod nōn faceret profectō, sī ā cāritāte vulgī abhorrēret. atque etiam 51
mihi quidem videntur, quī ūtilitātis causā fingunt amīcitiās, amābilissimum nōdum amīcitiae tollere; nōn enim tam ūtilitās parta per amīcum quam amīcī amor ipse dēlectat, tumque illud fit, quod ab amīcō est profectum, iūcundum, sī cum studiō est profectum, tantumque abest ut amīcitiae propter indigentiam colantur, ut iī, quī opibus et copiīs māximēque virtūte, in quā plūrimum est praesidiī, minimē alterius indigent, līberālissimī sint et beneficentissimī. atque haud sciam an nē opus sit quidem nihil umquam omnīnō deesse amīcīs: ubi enim studia nostra viguissent, sī numquam cōnsiliō, numquam operā nostrā nec domī nec mīlitiae Scīpiō eguisset? nōn igitur ūtilitātem amīcitia, sed ūtilitās amīcitiam secūta est.

XV. Nōn ergō erunt hominēs dēliciīs diffluentēs 52
audiendī, sī quandō dē amīcitiā, quam nec ūsū nec ratiōne habent cognitam, disputābunt; nam quis est,

remark about an object already defined. — 1. **inhumāna**: cf. *humānitātem*, § 48. — 2. **immūnis**, *unserviceable;* lit., exempt from *mūnia* or services toward the state. — **superba**, *repellent.* This word contains the ideas of 'proud,' 'oppressive,' and 'difficult to approach.' (R.) — 3. **tuērī** and **cōnsulere** indicate the two kinds of public duties — *imperia* and *magistrātūs.* See on these words, § 63.

5. **fingunt**, sc. *esse.* — 10. **tantum abest ut . . . ut**, *and so far are friendships from being cherished that.* The verbal translates the first *ut* clause, which is the subject clause of *abest;* the second is the correlative of *tantum.* H. 570 (502, 3); M. 340; A. 332, *d*; G. 552, R. 1; Mad. 440, Obs. 1; L. 1969. — 11. **opibus**, ablative of cause; for the meaning, see on § 22. — 13. **atque** = *quamquam.* — 15. **ubi** = *quā in rē*, 'wherein.' — **nostra** = *mea*, i.e. Laelius's. — 17. **nōn . . . amīcitia**, *it is not then friendship which.*

20. **quam . . . cognitam**, *which they do not understand theoretically or practically. Habēre* with a perfect

prō deōrum fidem atque hominum, quī velit, ut neque
dīligat quemquam nec ipse ab ūllō dīligātur, circum-
fluere omnibus copiīs atque in omnium rērum abun-
dantiā vīvere? haec enim est tyrannōrum vīta, nīmī-
rum in quā nūlla fides, nūlla cāritās, nūlla stabilis
benevolentiae potest esse fīdūcia, omnia semper su-
specta atque sollicita, nūllus locus amīcitiae; quis enim 53
aut eum dīligat, quem metuat, aut eum, ā quō sē metuī
putet? coluntur tamen simulātiōne dumtaxat ad
tempus: quod sī forte, ut fit plērumque, ceciderunt,
tum intellegitur quam fuerint inopēs amīcōrum; quod
Tarquinium dīxisse ferunt, tum [exsulantem] sē intel-
lēxisse, quōs fīdōs amīcōs habuisset, quōs īnfīdōs, cum
iam neutrīs grātiam referre posset: quamquam mīror 54
illā superbiā et importūnitāte sī quemquam amīcum
habēre potuit. atque ut hūius, quem dīxī, mōrēs
vērōs amīcōs parere nōn potuērunt, sīc multōrum

participle has almost the force of an auxiliary. — 1. **ut . . . dīligātur,** *without loving or being loved.* The English present passive participle is supplied in Latin by a temporal clause. See Näg., § 96, p. 384; **ut** = *ita*, or *eā condiciōne, ut.* Observe the logical arrangement, differing from the English, the condition coming before the fulfillment. — 2. **circumfluere . . . vīvere,** hendiadys; render *circumfluere* by an adverb, *to live riotously in the possession of all splendors.* — 4. **nīmīrum in quā,** *one, surely, in which.* Some place a comma after *nīmīrum*, but this word always comes at the beginning and not at the end of a clause. (R.) — 5. **stabilis** agrees with *benevolentiae.*

7. **quis . . . putet**: cf. "There is no fear in love, but perfect love casteth out fear." 1 John iv. 18. — 9. **coluntur . . . simulātiōne,** i.e. they receive the outward tokens of friendship. — **dumtaxat** modifies the whole expression *sim. ad temp.*, 'at least a temporary regard.' — 11. **quod,** *and this is what;* see *nōn igitur,* § 51. The clause beginning with *tum* is epexegetic. — 14. **grātiam referre,** *recompense,* used of both good and bad. — **quamquam,** *and yet;* Laelius doubts the possibility of his having any true friends.

15. **illā,** *his well-known,* causal ablative. — **amīcum,** appositive of *quemquam.* — 16. **atque,** *again,* introduces the new point of the effect of

opēs praepotentium exclūdunt amīcitiās fidēlis: nōn
enim sōlum ipsa Fortūna caeca est, sed eōs etiam
plērumque efficit caecōs, quōs complexa est; itaque
efferuntur ferē fastīdiō et contumāciā, neque quic-
quam īnsipiente fortūnātō intolerābilius fierī potest.
atque hōc quidem vidēre licet, eōs, quī antea com-
modīs fuerint mōribus, imperiō, potestāte, prōsperīs
rēbus immūtārī, spernī ab iīs veterēs amīcitiās, indul-
gērī novīs. quid autem stultius quam, cum plūrimum 55
copiīs, facultātibus, opibus possint, cētera parāre, quae
parantur pecūniā, equōs, famulōs, vestem ēgregiam,
vāsa pretiōsa, amīcōs nōn parāre, optimam et pul-
cherrimam vītae, ut ita dīcam, supellēctilem? etenim
cētera cum parant, cuī parent nesciunt nec cūius
causā labōrent; ēius enim est istōrum quidque, quī
vincit vīribus: amīcitiārum sua cuīque permanet sta-
bilis et certa possessiō, ut, etiam sī illa maneant, quae
sunt quasi dōna Fortūnae, tamen vīta inculta et dē-
serta ab amīcīs nōn possit esse iūcunda. sed haec
hāctenus.

XVI. Cōnstituendī autem sunt, quī sint in amīcitiā 56
fīnēs et quasi terminī dēligendī, dē quibus trīs videō

political influence, *opēs*. — 1. **praepotentium**, appositive of *multōrum*. See on *multae et māgna*, § 30. — 4. **fastīdiō**, *haughtiness;* **contumāciā**, *self-will*. — **quicquam**: like *nihil, quisquam* is often used in general comparisons. — 5. **īnsipiente fortūnātō**, *upstart*.—8. **spernī . . . novīs**: bracketed by B., because wanting in the Parisian Ms.

11. **vestem**, *tapestry*. — 12. **amīcōs**: asyndeton is common in short clauses marking a contrast. — 16. **amīcitiārum**, appositive genitive, attracted from *amīcitiae suae*. Translate, *but each one's friendships are a possession*. — 17. **ut** connects grammatically *permanet* and *possit*, but logically it sums up the whole section, "What is more foolish than to gather perishable things and neglect friendship, which is a lasting possession, seeing that," etc.

22. **fīnēs**, *boundaries*, as lines that may be changed; **terminī**, *limits*, as

sententiās ferrī, quārum nūllam probō: ūnam, ut eōdem modō ergā amīcum adfectī sīmus quō ergā nōsmet ipsōs, alteram, ut nostra in amīcōs benevolentia illōrum ergā nōs benevolentiae pariter aequāliterque respondeat, tertiam, ut, quantī quisque sē ipse facit, tantī fīat ab amīcīs. hārum trium sententiārum 57
nūllī prōrsus adsentior: nec enim illa prīma vēra est, ut, quem ad modum in sē quisque, sīc in amīcum sit animātus; quam multa enim, quae nostrā causā numquam facerēmus, facimus [causā] amīcōrum! precārī ab indīgnō, supplicāre, tum acerbius in aliquem invehī īnsectārīque vehementius, quae in nostrīs rēbus nōn satis honestē, in amīcōrum fīunt honestissimē; multaeque rēs sunt, in quibus dē suīs commodīs virī bonī multa dētrahunt dētrahīque patiuntur, ut iīs amīcī potius quam ipsī fruantur. altera sententia 58
est, quae dēfīnit amīcitiam paribus officiīs āc voluntātibus. hōc quidem est nimis exiguē et exīliter ad calculōs vocāre amīcitiam, ut pār sit ratiō acceptōrum

stones set to mark the corners of a field. Cf. § 36. — 1. **ūnam,** i.e. of Epicurus. Cf. Cic. *De Fin.* 1. 68: *eōdem modō sapiēns erit adfectus ergā amīcum, quō in sē ipsum.* — 6. **facit**: so editors generally, with Mss.; B. has *faciat.*

7. **prōrsus,** to be taken with *nūllī,* not with *adsentior;* 'to none at all.' (R.) — 10. **[causā] amīcōrum**: the repetition of *causā,* which is not usual in a second member, and its position, which is regularly after its limiting genitive, are doubtless due to the desire for a forcible chiasmus. — **precārī** and **indīgnō** are both used absolutely. With *supplicāre,* which is used especially of the Roman canvass for office, *ambitiō,* supply *alicuī.* The infinitives are appositives of *multa.* — 14. **-que,** *and so;* not for *multae aliae rēs sunt,* etc., but this clause repeats and gives more exactly the general statement contained in the words *quam multa . . . amīcōrum.* (R.) Cicero's biography shows many instances of the practice of these views.

17. **quae dēfīnit,** *which restricts.* — 18. **nimis . . . amīcitiam,** *to reckon too closely and meanly with friendship. Calculī* were little pebbles used by boys in learning arithmetic. — 19. **pār sit ratiō,** *that there may be a balance. Expēnsōrum* is more common than

et datōrum: dīvitior mihi et adfluentior vidētur esse vēra amīcitia nec observāre restrictē nē plūs reddat quam accēperit; neque enim verendum est nē quid excidat aut nē quid in terram dēfluat aut nē plūs aequō quid in amīcitiam congerātur. tertius vērō 59
ille fīnis dēterrimus, ut, quantī quisque sē ipse faciat, tantī fīat ab amīcīs; saepe enim in quibusdam aut animus abiēctior est aut spēs amplificandae fortūnae frāctior: nōn est igitur amīcī tālem esse in eum, quālis ille in sē est, sed potius ēnītī et efficere ut amīcī iacentem animum excitet indūcatque *in* spem cōgitātiōnemque meliōrem. alius igitur fīnis vērae amīcitiae cōnstituendus est, sī prius, quid māximē reprehendere Scīpiō solitus sit, dīxerō: negābat ūllam vōcem inimīciōrem amīcitiae potuisse reperīrī quam ēius, quī dīxisset ita amāre oportēre, ut sī aliquandō esset ōsūrus; nec vērō sē addūcī posse, ut hōc, quem ad modum putārētur, ā Biante dictum esse crēderet, quī sapiēns habitus esset ūnus ē septem: impūrī cūiusdam aut

datōrum for the credits. — 1. **dīvitior,** the common form in Cicero for *dītior.* — 4. **excidat . . . dēfluat . . . congerātur,** figures taken from the measurement of grain; *excidat,* a general expression, followed by the special *dēfluat,* 'fall to the ground,' and its opposite, *congerātur.* Some explain *excidat* and *congerātur* of dry, and *dēfluat* of liquid, measure.

6. **faciat**: cf. the corresponding clause in § 56, where the indicative *facit* calls attention to the estimation which one has actually formed of himself. — 9. **eum,** *such an one. Ille* is used in the next clause, referring to *eum,* as otherwise the subject of *est* might be referred to *amīcī,* and because the *eum* as an antecedent becomes distinguished from *amīcī* definitely as 'that one.' Cf. Näg., § 93, p. 375. — 10. **ēnītī et efficere, a** sort of hendiadys, *to strive to arouse.* — 12. **alius,** *different.* — 16. **esset ōsūrus**: the subject is the indefinite *quis,* to be supplied from *amāre;* with an infinitive, *quem,* 'one,' is omitted. — 18. **Biante,** of Priene. See Dict. Biog. The saying is attributed by Gellius (*Noct. Att.* I. 3, 14) to Chilon, *hāc fīnī amēs tamquam forte fortūnā ōsūrus, hāc itidem tenus ōderis tamquam fortāsse post amatūrus.* — 19. **impūrī,** *sordid, base minded,* a

ambitiōsī aut omnia ad suam potentiam revocantis
esse sententiam. quōnam enim modō quisquam amī-
cus esse poterit eī, cuī sē putābit inimīcum esse
posse? quīn etiam necesse erit cupere et optāre ut
quam saepissimē peccet amīcus, quō plūrīs det sibi
tamquam ānsās ad reprehendendum; rūrsus autem
rēctē factīs commodīsque amīcōrum [necesse erit]
angī, dolēre, invidēre. quā rē hōc quidem praece- 60
ptum, cūiuscumque est, ad tollendam amīcitiam valet:
illud potius praecipiundum fuit, ut eam dīligentiam
adhiberēmus in amīcitiīs comparandīs, ut nē quandō
amāre inciperēmus eum, quem aliquandō ōdisse pos-
sēmus. quīn etiam sī minus fēlīcēs in dēligendō
fuissēmus, ferendum id Scīpiō potius quam inimīci-
tiārum tempus cōgitāndum putābat.

XVII. Hīs igitur fīnibus ūtendum arbitror, ut, 61
cum ēmendātī mōrēs amīcōrum sint, tum sit inter
eōs omnium rērum, cōnsiliōrum, voluntātum sine ūllā

general term particularized by *ambitiōsī* and *omnia . . . revocantis.* The asyndeton brings *impūrī* into sharp contrast with *ūnus ē septem.* — 1. **ambitiōsī**, not 'ambitious' (see on *accūrātam*, § 25), but 'one devoted to the pursuit of office.' — **omnia . . . revocantis**, *one who regarded everything as it effected his own influence.* (R.) The two expressions describe one absolutely selfish in his aims. — 4. **cupere** denotes the action of the feelings; **optāre**, of the intellect. Laelius's earnestness leads him to a statement which facts do not warrant. A selfish man may be ready to take advantage of a friend's mistakes, and even be glad when they occur, but he does not necessarily wish for them. — 5. **sibi** refers to the omitted subject of *cupere.* — 7. **factīs commodīsque**, ablative with *angī* and *dolēre;* dative with *invidēre;* zeugma.

10. **fuit**, past with reference to Bias. — 11. **quandō**, unemphatic 'ever'; distinguished from *aliquandō* as *quis* from *aliquis.* Cf. "Let us approach our friend with an audacious trust in the truth of his heart, in the breadth, impossible to be overturned, of his foundations." (Emerson, *Essay on Friendship.*)

16. **hīs . . . arbitror**, *I think, then, we must establish these limits.* For the impersonal use of *ūtī*, H. 477, 1 (421, III. n. 4); M. 295, 1, n.; A. 294, *c*, n.; G.

exceptiōne commūnitās, ut etiam, sī quā fortūnā acciderit ut minus iūstae amīcōrum voluntātēs adiuvandae sint, in quibus eōrum aut caput agātur aut fāma, dēclīnandum dē viā sit, modo nē summa turpitūdō sequātur; est enim quātenus amīcitiae darī venia possit. nec vērō neglegenda est fāma, nec mediōcre tēlum ad rēs gerendās exīstimāre oportet benevolentiam cīvium, quam blanditiīs et adsentandō conligere turpe est: virtūs, quam sequitur cāritās, minimē repudianda est. sed — saepe enim redeō ad Scīpiōnem, 62
cūius omnis sermō erat dē amīcitiā — querēbātur, quod omnibus in rēbus hominēs dīligentiōrēs essent:

427, n. 5; Mad. 421, Obs. 2; B. 341, 4; L. 1380. — 3. **caput**: political status exposed to *dēminūtiō capitis* (Rams., p. 83); it is also used of physical life. — **fāma**, good name, opposed to *īnfāmia* (Rams., p. 84). — 4. **dēclīnandum dē viā sit**: Cicero's statements here are very vague, and indeed difficult to reconcile with § 18, — *nisi in bonīs amīcitiam esse nōn posse;* but that he thought it advisable to depart from the strict rule of integrity, in case it did not injure one in the public estimation, is clearly seen from such places as this, and *De Or.* I. 44, where he makes Scaevola say of Crassus, *ut prūdentibus disertē, stultīs etiam vērē videāre dīcere;* from *De Off.* II. 51, *iūdicis est semper in causīs vērum sequī, patrōnī nōn numquam vērī simile, etiam si minus sit vērum, dēfendere;* and from his request of Atticus to deny the authenticity of one of his letters, *Ep. ad At.* III. 12, 2. It might be further said that public morality at Rome required such service in a friend, limiting the service only by the caution, *modo nē summa turpitūdō sequātur.* — 7. **rēs gerendās**, not, as usual, the occupations of war, but those of statesmanship and public life. — **exīstimāre**: the subject is *nōs*, the agent of *neglegenda.* The thought is that while we are not to neglect our reputation in the defense of our friends, or underestimate the good will of our fellow-citizens, we must not resort to base arts and thus spurn the virtue that gains good will. — 8. **blanditiīs et adsentandō**: the association of a noun and a gerund is unusual in Cicero, though common in writers of the silver age; but cf. *vēnandī aut pīlae*, § 74. — 9. **virtūs**: not virtue absolutely, for the statement would then be a mere truism, but as defined by *quam . . . cāritās.*

11. **cūius . . . amīcitiā**, *from whom this conversation entirely came;* cf. § 33, and for the separation of the adjunct from its noun, cf. § 5, *cūius disp. e. dē a.* — **querēbātur**: taken

caprās et ovīs quot quisque habēret dīcere posse, amīcōs quot habēret nōn posse dīcere; et in illīs quidem parandīs adhibēre cūram, in amīcīs dēligendīs neglegentīs esse nec habēre quasi sīgna quaedam et nōtās, quibus eōs, quī ad amīcitiam essent idōneī, iūdicārent. sunt igitur fīrmī et stabilēs et cōnstantēs ēligendī, cūius generis est māgna pēnūria; et iūdicāre difficile est sānē nisi expertum, experiundum autem est in ipsā amīcitiā: ita praecurrit amīcitia iūdicium tollitque experiundī potestātem. est igitur 63
prūdentis sustinēre ut cursum, sīc impetum benevolentiae, quō ūtāmur quasi equīs temptātīs sīc amīcitiā, aliquā parte perīclitātīs mōribus amīcōrum. quīdam saepe in parvā pecūniā perspiciuntur quam sint levēs, quīdam autem, quōs parva movēre nōn potuit, cognōscuntur in māgnā; sīn vērō erunt aliquī repertī quī pecūniam praeferre amīcitiae sordidum exīstiment, ubi eōs inveniēmus, quī honōrēs, magistrātūs, impe-

from Xenophon's *Mem.* 2, 4, 4. — 4. **sīgna**, indications of character; **nōtās**, marks which distinguish from others. (Sey.) — 6. **fīrmī**, *firm;* not easily driven from a position; **stabilēs**, *steadfast*, not vacillating; **cōnstantēs**, *consistent*, whose thoughts and actions are conformed to settled principles. (Sey.) These three qualities combined to make up the distinctive Roman character of *gravitās*. — 8. **expertum** agrees with the subject of *iūdicāre*. — 9. **praecurrit . . . iūdicium**, *outruns the judgment.* "We talk of choosing our friends, but friends are self-elected." (Emerson.)

12. **quō . . . amīcōrum**, *that we may use our friendship like a well-broken team, having made partial trial of the qualities of our friends; quō = ut eō.* By the translation 'team' it is clear how the reading *amīcitiā* is better. (N.) O. reads *amīcitiīs*, and R., by omitting the comma after *amīcitiā*, makes it an ablative of means with *perīclitātīs*. — 13. **perīclitātīs**, used passively. — 15. **movēre**, a gladiatorial term, spoken of driving one from a position he has taken. — 18. **honōrēs**, the usual and general term for offices; **magistrātūs**, civil offices; **imperia**, military and absolute authority conferred by a *lēx cūriāta* only on dictators, consuls, and praetors, and essential to the conduct of war in behalf of the state;

ria, potestātēs, opēs amīcitiae nōn antepōnant, ut, cum ex alterā parte prōposita haec sint, ex alterā iūs amīcitiae, nōn multō illa mālint? imbēcilla enim est nātūra ad contemnendam potentiam; quam etiam sī neglectā amīcitiā cōnsecūtī sint, obscūrātum īrī arbitrantur, quia nōn sine māgnā causā sit neglecta amīcitia. itaque vērae amīcitiae difficillimē reperiun- **64**
tur in iīs, quī in honōribus rēque pūblicā versantur: ubi enim istum inveniās, quī honōrem amīcī antepōnat suō? quid? haec ut omittam, quam gravēs, quam difficilēs plērīsque videntur calamitātum societātēs! ad quās nōn est facile inventū quī dēscendant. quamquam Ennius rēctē

amícus certus ín rē incertā cérnitur,

potestātēs, a term of varied significance, sometimes meaning all power delegated by the state to an individual, sometimes synonymous with *imperium*, and sometimes meaning the power of inferior magistrates. (See Dict. Ant., s. *Patria Potestas.*) The words are not used here with exact significance, but as a general statement of public influences averse to friendship. "Our friendships hurry to short and poor conclusions, because we have made them of the texture of wine and dreams, instead of the tough fibre of the human heart." (Emerson.) — 5. **obscūrātum īrī**, i.e. their neglect of friendship will be overlooked on account of the power they have obtained. The subject of the infinitive is implied in the preceding clause.

7. **itaque . . . versantur**: how true this is, Cicero learned in his relations with Pompey.—9. **inveniās**: see on *tū velim*, § 5, and cf. *inveniēmus*, § 63. The two forms correspond to the English imperfect potential and future indicative, the latter representing the inquirer as ready to search, but hesitant as to the point of beginning, the former representing him as not searching, from doubt as to the result. —10. **gravēs**, *burdensome;* **difficilēs**, *difficult to endure.* — 14. **amīcus . . . cernitur**, "A friend in need is a friend indeed." Cf. Barnfield, *Ode from Poems in Divers Humors:*

> "He that is thy friend indeed,
> He will help thee in thy need."

and Proverbs xvii. 17: "A friend loveth at all times." Adversity proves true friends, but false friends are convicted in two ways. The line is iambic trimeter, and probably from a lost tragedy. The scheme is

⏑ ∠ | > — | ⏑ ∠ | > — | > ∠ | ⏑ —

tamen haec duō levitātis et īnfīrmitātis plērōsque convincunt, aut sī in bonīs rēbus contemnunt aut in malīs dēserunt. quī igitur ūtrāque in rē gravem, cōnstantem, stabilem sē in amīcitiā praestiterit, hunc ex māximē rārō genere hominum iūdicāre dēbēmus et paene dīvīnō.

XVIII. Fīrmāmentum autem stabilitātis cōnstantiaeque est ēius, quam in amīcitiā quaerimus, fidēs; 65
nihil est enim stabile, quod īnfīdum est. simplicem praetereā et commūnem et cōnsentientem, id est, quī rēbus īsdem moveātur, ēlegī pār est, quae omnia pertinent ad fidēlitātem; neque enim fīdum potest esse multiplex ingenium et tortuōsum, neque vērō, quī nōn īsdem rēbus movētur nātūrāque cōnsentit, aut fīdus aut stabilis potest esse. addendum eōdem est, ut nē crīminibus aut īnferendīs dēlectētur aut crēdat oblātīs, quae pertinent omnia ad eam, quam iam dūdum tractō, cōnstantiam. ita fit vērum illud, quod initiō dīxī, amīcitiam nisi inter bonōs esse nōn posse; est enim bonī virī, quem eundem sapientem licet dīcere,

— 2. **aut**, sc. *sī*, but the construction is harsh: with **bonīs**, sc. *suīs*, and with **malīs**, sc. *amīcōrum*. — 4. **praestiterit**; future perfect with the present *dēbēmus*, because the latter states the general principle to be recognized whenever the special case shall occur. See on *fuerat*, § 15.

9. **quod . . . est**, a part of the logical subject, and not a clause of characteristic; hence the indicative. — **simplicem**, *frank*, opposed to *multiplex*. — 10. **commūnem** = κοινός, putting one's self on the same footing as others, *courteous*. — 12. **neque enim . . . potest esse**: by the chiasmus the adjective, *fīdus*, containing the emphatic thought, is repeated at the end of the sentence, preparing the mind for the next statement. — 15. **addendum**, *furthermore;* the clause with *ut nē* is equivalent to an exhortation. — 17. **quam . . . tractō**, the present, with expressions of duration of time, especially *iam* and its compounds, denotes an action continuing in the present, but begun in the past. We illogically use the perfect. The sense of the clause is purely adjective. — 18. **fit**, *is established* as true in argument. — **ini-**

haec duō tenēre in amīcitiā; prīmum, nē quid fictum sit nēve simulātum; apertē enim vel ōdisse magis ingenuī est quam fronte occultāre sententiam; deinde nōn sōlum ab aliquō adlātās crīminātiōnēs repellere, sed nē ipsum quidem esse suspiciōsum, semper aliquid exīstimantem ab amīcō esse violātum. accēdat 66
hūc suāvitās quaedam oportet sermōnum atque mōrum, haud quāquam mediōcre condīmentum amīcitiae. trīstitia autem et in omnī rē sevēritās habet illa quidem gravitātem, sed amīcitia remissior esse debet et līberior et dulcior et ad omnem cōmitātem facilitātemque prōclīvior.

XIX. Exsistit autem hōc locō quaedam quaestiō 67
subdifficilis, num quandō amīcī novī, dīgnī amīcitiā, veteribus sint antepōnendī, ut equīs vetulīs tenerōs antepōnere solēmus: indīgna homine dubitātiō! nōn enim dēbent esse amīcitiārum, sīcut aliārum rērum, satietātēs: veterrima quaeque, ut ea vīna, quae vetu-

tio, in § 18.—1. **haec duō**: cf. Emerson, "There are two elements that go to the composition of friendship, each so sovereign that I can detect no superiority in either, no reason why either should be first named. One is Truth. . . . The other element of friendship is Tenderness."—**prīmum . . . deinde**, a slight anacoluthon; the subjunctive clause gives an injunction for the preservation of friendship, the infinitive clause the principle on which a friend acts.—5. **semper . . . violātum**, explanatory of *suspiciōsum; violātum = cum violātiōne aliquā factum.*

6. **accēdat**, *to this should be added a sweetness of conversation and manners.*—9. **trīstitia**, *gloominess,* opposed to *remissior*, 'more unconstrained'; and to *līberior*, 'more open.'—**in omnī rē sevēritās**, *habitual sternness* (see on *cum benevolentiā*, § 20), opposed to *dulcior* and *prōclīvior.*

13. **hōc locō**, *at this point.* The relation of friendships would naturally come into a discussion on the choice of friends.—15. **vetulīs**, often contemptuous, but here used of the weakness accompanying age; **tenerōs**, a common epithet of youth in opposition to the hardening effect of age.—18. **satietātēs**: the plural of abstract nouns is often found in Latin to denote the different instances in which the quality is exercised, or to give a

stātem ferunt, esse dēbet suāvissima, vērumque illud
est, quod dīcitur, multōs modiōs sālis simul ēdendōs
esse, ut amīcitiae mūnus explētum sit. novitātēs **68**
autem, sī spem adferunt ut tamquam in herbīs nōn
fallācibus frūctus adpareat, nōn sunt illae quidem
repudiandae, vetustās tamen suō locō cōnservanda;
māxima est enim vīs vetustātis et cōnsuētūdinis. quīn
ipsō equō, cūius modo fēcī mentiōnem, sī nūlla rēs
impediat, nēmō est quīn eō, quō cōnsuēvit, lībentius
ūtātur quam intrāctātō et novō; nec vērō in hōc,
quod est animal, sed in iīs etiam, quae sunt inanima,
cōnsuētūdō valet, cum locīs ipsīs dēlectēmur, montuō-
sīs etiam et silvestribus, in quibus diūtius commōrātī
sumus.

Sed māximum est in amīcitiā parem esse īnferiōrī; **69**

concrete force. — 2. **quod dīcitur**, *the saying*, used like *ut āiunt* of proverbial expressions. — **simul**: a common meal requires association in time, *simul*, as well as association in space, *ūnā*. The proverb means that a long time is necessary to complete the work of friendship, i.e. to bring it to perfection.

4. **ut . . . adpareat**: instead of an accusative with the infinitive, the infinitive, as an appositive to *spem*, would express the matter as a fact; the *ut* clause, probably through an omitted clause, represents a purpose or result.—**herbīs** refers to the young grain. With *fallācibus*, cf. *fundus mendāx*, Hor. *Od.* III. 1, 30. With *adpareat*, sc. *futūrus*. — 5. **illae quidem**: *quidem*, annexed to a pronoun, marks a concession, and is followed by *sed*, *tamen*, etc. The pronoun is not usually translated. — 6. **vetustās**: the abstract implies the reason, = *vetustās amīcitiae*, not 'an old friend,' but 'a friend because he is old'; cf. § 74. — 9. **eō**: a kind of anacoluthon, common in conversation, repeating *equō* after the parenthesis. — **quō**, sc. *ūtī*. — 10. **intrāctātō**, *unbroken*; **novō**, *strange*. — 10. **in hōc . . . animal**, *in the case of an animate object*. — 12. **montuōsīs etiam**: the beauty and grandeur of mountains seem to have made little impression upon the ancients. The Romans regarded them as obstacles in the way of their progress, adversaries to be overcome, and were more impressed by their wild and rugged character than by their grandeur.

15. **parem**: Cicero requires equality for the highest friendship, but he does not make it clear how it is to be

saepe enim excellentiae quaedam sunt, quālis erat Scīpiōnis in nostrō, ut ita dīcam, grege: numquam sē ille Phīlō, numquam Rupiliō, numquam Mummiō anteposuit, numquam īnfēriōris ōrdinis amīcīs; Quīntum vērō Māximum frātrem, ēgregium virum omnīnō, sibi nēquāquam parem, quod is anteībat aetāte, tamquam superiōrem colēbat suōsque omnīs per sē esse ampliōrēs volēbat. quod faciendum imitandumque 70
est omnibus, ut, sī quam praestantiam virtūtis, ingenīī, fortūnae cōnsecūtī sint, impertiant ea suīs commūnicentque cum proximīs; ut, sī parentibus nātī sint humilibus, sī propinquōs habeant imbēcilliōrēs vel animō vel fortūnā, eōrum augeant opēs eīsque honōrī sint et dīgnitātī; ut in fābulīs, quī aliquamdiū propter ignōrātiōnem stirpis et generis in famulātū

obtained. Cf. § 70. — 1. **excellentiae**: the plural with *saepe* referring to different persons, but the singular *quālis* in case of Scipio. — 3. **Phīlō**: see on § 14. — **Rupiliō**, consul 132 B.C. (cf. § 37), a bitter opponent of Tib. Gracchus, but condemned in the tribunate of C. Gracchus, 123 B.C., for his cruel and illegal persecution of the friends of Tib. Gracchus. — **Mummiō** (Spurius; cf. § 101), a man of letters, and brother of the captor of Corinth. In *De Rep.* 1, 18, Cicero again speaks of Scipio's fondness for him, saying that he was one *quem* [*Scīpiō*] *in prīmīs dīligēbat*. — 5. **Māximum**, the oldest son of Paulus Aemilius Macedonicus, adopted by Q. Fabius Maximus. Scipio was his younger brother, but adopted into the gens Cornelia. — **omnīnō**, *certainly*, or our colloquial 'enough.' — 6. **is**: necessary for definiteness of subject, which without it might be referred to Scipio.

9. **ut . . . ut . . . ut**: the first is explanatory, *namely, that*, the second is final, the third illustrative. — 10. **impertiant** is potential subjunctive. — **ea**, plural with reference to various forms of eminence; cf. *excellentiae*, § 69. — 11. **proximīs**, *relatives*. The idea that service was due to any who had not an immediate claim upon one was the gift of Christianity. — 13. **fortūnā**, *external condition*, including more than property. Observe the chiasmus by which *opēs* refers to *fortūnā*, and *honōrī* and *dīgnitātī* to *animō*. — 14. **fābulīs**: the word means either 'legends,' like that of Romulus and Remus, or 'plays.' Either translation will do, as Cicero doubtless had in mind only a narration that did not rest on a basis of fact. — 15. **ignōrātiō-**

fuērunt, cum cognitī sunt et aut deōrum aut rēgum
fīliī inventī, retinent tamen cāritātem in pāstōrēs,
quōs patrēs multōs annōs esse dūxērunt: quod est
multō profectō magis in vērīs patribus certīsque faci-
endum; frūctus enim ingeniī et virtūtis omnisque
praestantiae tum māximus capitur, cum in proximum
quemque cōnfertur.

XX. Ut igitur iī, quī sunt in amīcitiae coniūn- 71
ctiōnisque necessitūdine superiōrēs, exaequāre sē cum
īnfēriōribus dēbent, sīc īnfēriōrēs nōn dolēre sē ā suīs
aut ingeniō aut fortūnā aut dīgnitāte superārī; quō-
rum plērīque aut queruntur semper aliquid aut etiam
exprobrant, eōque magis, sī habēre sē putant quod
officiōsē et amīcē et cum labōre aliquō suō factum
queant dīcere: ōdiōsum sānē genus hominum officia
exprobrantium, quae meminisse dēbet is, in quem
conlāta sunt, nōn commemorāre quī contulit. quam 72
ob rem, ut iī, quī superiōrēs sunt, submittere sē dē-
bent in amīcitiā, sīc quōdam modō īnferiōrēs extol-

nem, i.e. on the part of others. In distinction from *ignōrantia* this word has a passive and objective meaning, and also refers to a special case, while *ignōrantia* is general. — **stirpis et generis**, *descent* and *family;* the former is more general. — **famulātū**, not abject slavery (*servītus*), but a condition of dependence requiring service. — 4. **vērīs**, *real*, opposed to *fābulīs;* **certīs**, *genuine*, opposite of *dubiīs*. — 6. **capitur . . . cōnfertur**, oxymoron.

8. **coniūnctiōnis**, *kindred*, which to some extent Cicero associates with friendship; cf. § 19. — 11. **quōrum** = *sed eōrum;* see on *quod . . . sit*, § 43. — 15. **queant**: this verb is rarely used except with a negative. — **genus**, appositive to *plērīque;* cf. *dubitātiō*, § 67.

18. **submittere sē**, i.e. to exhibit modesty. — 19. **sīc . . . extollere**, sc. *sē dēbent*, 'so in some degree (as far as they can) ought inferiors to raise themselves.' O. inserts *sē*. Many editors take *īnferiōrēs* as the object of *extollere;* the sentence then means that superiors should not only lower themselves, but lift their inferiors; but there is no grammatical objection to the first explanation, and it accords more perfectly with the general course

lere. sunt enim quīdam, quī molestās amīcitiās
faciunt, cum ipsī sē contemnī putant; quod nōn
ferē contingit nisi iīs, quī etiam contemnendōs sē
arbitrantur, quī hāc opīniōne nōn modo verbīs, sed
etiam opere levandī sunt. tantum autem cuīque tri- 73
buendum, prīmum, quantum ipse efficere possīs,
deinde etiam, quantum ille, quem dīligās atque
adiuvēs, sustinēre; nōn enim neque tū possīs, quam-
vīs excellās, omnīs tuōs ad honōrēs amplissimōs
perdūcere, ut Scīpiō P. Rupilium potuit cōnsulem
efficere, frātrem ēius Lūcium nōn potuit. quod sī
etiam possīs quidvīs dēferre ad alterum, videndum
est tamen quid ille possit sustinēre. omnīnō amī- 74
citiae conrōborātīs iam cōnfīrmātīsque et ingeniīs et
aetātibus iūdicandae sunt, nec, sī quī ineunte aetāte
vēnandī aut pīlae studiōsī fuērunt, eōs habēre neces-
sāriōs, quōs tum eōdem studiō praeditōs dīlēxērunt:

of the argument. For a full discussion, see Sey. *ad loc.* — 2. **ipsī**, they regard the slight as a personal one; see on *ipse*, § 5. — **nōn ferē**, *seldom;* see on *ferē*, § 2. — 3. **quī . . . quī**: asyndeton, as usual between two relatives having the same antecedent; the second, however, equals *et iī*, 'and they.'

8. **nōn . . . neque**, a general negative is distributed negatively, i.e. the Romans said *nōn . . . neque . . . neque*, when we usually say 'not . . . either . . . or.' The anacoluthon prevents the second negative, which would be *neque alter quidvīs sustinēre possit.* — 10. **perdūcere**, through the successive grades. — **ut**, *as, for instance.* — **Rupilium**: see on § 69. He is said to have died of disappointment at the defeat of his brother Lucius, "but as it probably happened about the same time as his own condemnation, the latter indignity may have had more share in causing his death." — 11. **nōn potuit**: see on § 19. — 12. **dēferre**, in the way of office.

13. **omnīnō . . . sunt**, *in general, we must come to our decision upon friendships only when the mind and life are steady and mature.* The *cōnfīrmāta aetās* was the period immediately following youth, when the mind and body were in the possession of their full powers, and the Roman *cōnstantia*, so necessary for true friendships, would be developed; *aetātibus* is ablative absolute. — 16. **vēnandī aut pīlae**: see on *blanditiīs*, § 61. —

istō enim modō nūtrīcēs et paedagōgī iūre vetustātis plūrimum benevolentiae postulābunt: quī neglegendī quidem nōn sunt, sed aliō quōdam modō aest*imandī*. aliter amīcitiae stabilēs permanēre nōn possunt; dispārēs enim mōrēs disparia studia sequuntur, quōrum dissimilitūdō dissociat amīcitiās, nec ob aliam causam ūllam bonī improbīs, improbī bonīs amīcī esse nōn possunt nisi quod tanta est inter eōs, quanta māxima potest esse, mōrum studiōrumque dīstantia. rēctē 75 etiam praecipī potest in amīcitiīs, nē intemperāta quaedam benevolentia, quod persaepe fit, impediat māgnās ūtilitātēs amīcōrum; nec enim, ut ad fābulās redeam, Trōiam Neoptolemus capere potuisset, sī Ly-

habēre, sc. *oportet.* — 1. **istō enim modō,** *for on that principle.* (R.) This use of *istō* seems to mean by implication 'for if you should maintain what I have just denied, then,' etc. (L.) — **paedagōgī,** lit., 'boy-conductors.' These were usually slaves "answering in many respects to what we now term nursery-governesses, who taught children the first rudiments of literature, and afterward attended them to school." (Rams., p. 422.) English derivative 'page.' — 3. **aestimandī,** the reading of B. after Mommsen (the Mss. have *est*). By some *quī* is referred to *paedagōgī*, but I believe that L. gives the correct explanation, who considers the clause *istō . . . postulābunt* parenthetical, and *eōs* as the antecedent of *quī*. A Roman did not need to be told that friendship with a slave was out of the question; and that is not the point here in view, but what is to be done in the case of early friends who are not drawn nearer by the pursuits of later life. They are not to be cast aside, but will hold a place different from that of those found with maturer judgment. — 4. **aliter,** otherwise than on the principle stated in the clause *omnīnō . . . sunt.* — **dispārēs . . . sequuntur,** *dissimilar characters result from dissimilar pursuits.* Some take *studia* as the subject. — 8. **quanta** = *quam.* 9. **dīstantia,** found only here in Cicero, and never of space.

11. **quaedam,** *a kind of;* this word is often used by Cicero to make an expression less exact: see on § 6. — 12. **nec,** followed by *et saepe* instead of *nec;* cf. *neque . . . et,* § 79, and *nec . . . et,* § 104. — 13. **Neoptolemus,** also called Pyrrhus, son of Achilles and grandson of Lycomedes. He was brought by Odysseus from the house of Lycomedes to the Trojan war, and thence taken to Lemnos to gain the aid of Philoctetes, who had the arrows of Hercules, without which

comēdem, apud quem erat ēducātus, multīs cum lacrimīs iter suum impedientem audīre voluisset. et saepe incidunt māgnae rēs, ut discēdendum sit ab amīcīs: quās quī impedīre vult, quod dēsīderium nōn facile ferat, is et īnfīrmus est mollisque nātūra et ob eam ipsam causam in amīcitiā parum iūstus. atque in 76
omnī rē cōnsīderandum est, et quid postulēs ab amīcō et quid patiāre ā tē impetrārī.

XXI. Est etiam quaedam calamitās in amīcitiīs dīmittendīs nōn numquam necessāria; iam enim ā sapientium familiāritātibus ad vulgārīs amīcitiās ōrātiō nostra dēlabitur. ērumpunt saepe vitia amīcōrum tum in ipsōs amīcōs, tum in aliēnōs, quōrum tamen ad amīcōs redundet īnfāmia: tālēs igitur amīcitiae sunt remissiōne ūsūs ēluendae et, ut Catōnem dīcere audīvī, dissuendae magis quam discindendae, nisi

the oracle declared Troy could not be taken. — 2. **impedientem** = *cum impediēbat.* The present participle has often a conative force. — 3. **discēdendum,** a temporary separation, not a permanent estrangement. — 5. **īnfīrmus mollisque,** *weak and unmanly; que* connects these two adjectives, which form the first of the two members connected by *et . . . et. Que* and *et* do not properly correlate. — 6. **iūstus,** *perfect,* i.e. guided by reason.

6. **atque,** *and so;* a summary of §§ 73–75, and the conclusion of the argument stated in § 36, with the question *Quātenus amor in amīcitiā prōgredī dēbeat?*

11. **vulgārīs amīcitiās**: Cicero does not discuss selfish friendships, or associations of individuals for the purpose of gain, but only those which rest on '*virtus*,' the expression of a human sympathy (see § 50), and hence are '*inter bonōs.*' — 12. **ērumpunt . . . in,** *break out . . . upon.* — 14. **redundet,** subjunctive of result. — **īnfāmia,** not political *īnfāmia*, which prevented one from holding an honorable office, but the disgrace working injury to one's good name. — 15. **ūsūs,** *intercourse.* — **ēluendae,** a word used especially of disgrace and crime. — **dīcere,** *that Cato said;* 'heard Cato say' would be *dīcentem.* The distinction is not always made with the infinitive. — 16. **dissuendae . . . discindendae,** *gently rather than violently ended,* lit. *ripped, rent.* Cf. *De Off.* 1, 120: *Amīcitiās, . . . magis decēre cēnsent sapientēs sēnsim dīluere quam*

quaedam ad modum intolerābilis iniūria exārserit, ut
neque rēctum neque honestum sit nec fierī possit ut
nōn statim aliēnātiō disiūnctiōque faciunda sit. sīn 77
autem aut mōrum aut studiōrum commūtātiō quae-
dam, ut fierī solet, facta erit aut in reī pūblicae parti-
bus dissēnsiō intercesserit — loquor enim iam, ut
paulō ante dīxī, nōn dē sapientium, sed dē commūni-
bus amīcitiīs, — cavendum erit nē nōn sōlum amīcitiae
dēpositae, sed etiam inimīcitiae susceptae videantur;
nihil enim est turpius quam cum eō bellum gerere,
quōcum familiāriter vīxeris. ab amīcitiā Q. Pompēiī
meō nōmine sē remōverat, ut scītis, Scīpiō, propter
dissēnsiōnem autem, quae erat in rē pūblicā, aliēnātus
est ā conlēgā nostrō Metellō: ūtrumque ēgit graviter,
auctōritāte et offēnsiōne animī nōn acerbā. quam ob 78
rem prīmum danda opera est nē quā amīcōrum di-

repentē praecīdere. — 1. **exārserit,** future perfect from *exārdēscere.* — 2. **neque . . . neque** connect the adjectives; **nec** connects the verbs. — 3. **aliēnātiō,** the estrangement of feeling; **disiūnctiō,** the outward break.

4. **aut . . . aut**: the first correlates with *aut* before *in reī pūb.;* the second is used for *vel.* (See on *vel,* § 13.) — 10. **bellum gerere** = *esse hostem.* — 11. **Pompēiī,** consul 141 B.C. He is said to have promised Scipio to aid the canvass of Laelius, but broke his promise and offered himself as a candidate. (Dict. Biog., *Pompeius* 3.) Cicero (*Brutus* 96) says of him: *Q. enim Pompēius nōn contemptus ōrātor temporibus illīs fuit, quī summōs honōrēs homō per sē cognitus sine ūllā commendātiōne māiōrum est adeptus.* — 12. **meō nōmine,** *on my account.* — 14. **Metellō (Q. Caeciliō),** a successful general and orator, and political opponent of Scipio, but with whom his rivalry was friendly; a colleague also of Scipio and Laelius in the augurship. He was surnamed Macedonicus, and was the stock illustration in ancient times of human felicity. Cicero (*Brutus* 81) says of him: *Nam Q. Metellus, is cūius quattuor fīliī cōnsulārēs fuērunt, in prīmīs est habitus ēloquēns.* The four sons here mentioned are described by *Vell. Pat.* 1, 11: *ūnus cōnsulāris et cēnsōrius, alter cōnsulāris, tertius cōnsul, quārtus candidātus cōnsulātūs, quem honōrem adeptus est.* (Dict. Biog., *Metellus* 5.)

15. **quam ob rem,** in view of the statements of the two preceding sections. — 16. **prīmum,** first in impor-

scidia fīant; sīn tāle aliquid ēvēnerit, ut exstīnctae
potius amīcitiae quam oppressae videantur. caven-
dum vērō nē etiam in gravīs inimīcitiās convertant sē
amīcitiae, ex quibus iūrgia, maledīcta, contumēliae
gignuntur; quae tamen sī tolerābilēs erunt, ferundae
sunt et hīc honōs veterī amīcitiae tribuendus, ut is in
culpā sit, quī faciat, nōn is, quī patiātur iniūriam.

Omnīnō omnium hōrum vitiōrum atque incommodō-
rum ūna cautiō est atque ūna prōvīsiō, ut nē nimis
citō dīligere incipiant nēve nōn dīgnōs. dīgnī autem 79
sunt amīcitiā, quibus in ipsīs inest causa cūr dīli-
gantur. rārum genus! et quidem omnia praeclāra
rāra, nec quicquam difficilius quam reperīre quod sit
omnī ex parte in suō genere perfectum. sed plērīque
neque in rēbus humānīs quicquam bonum nōrunt nisi
quod frūctuōsum sit, et amīcōs tamquam pecudēs eōs
potissimum dīligunt, ex quibus spērant sē māximum

tance as well as time. — 1. **exstīnctae . . . oppressae**: the first means slowly extinguished, like a fire; the second means overwhelmed by some sudden force; so *Cat. Mai.* 71: *adulēscentēs mihi morī sīc videntur, ut cum aquae multitūdine vīs flammae opprimitur; senēs autem sīc, ut cum suā sponte, nūllā adhibitā vī, cōnsūmptus īgnis exstinguitur.* "Dissimilar but coördinate metaphors are especially common with verbs which indicate weakening, destroying, or removing, or, on the other hand, producing, strengthening, prevailing, or possession of strength." (Näg., § 128, 2, p. 514.) Cf. *dissuendae* and *discindendae* in § 76. Observe the *magis* there and *potius* here; see on *potius*, § 27. — 3. **vērō**, intensive; the important consideration is to prevent a rupture of friendship; but if that occurs, it then becomes important to prevent love from turning into hatred. — 8. **omnīnō**, *to sum up; looking at the matter as a whole.* (R.) There is also a slight concessive force. — 9. **cautiō**: verbals in *iō* with *esse* often convey the idea of possibility. (Näg., § 58, 1, *b*, p. 226.)

12. **praeclāra rāra**: the omission of the verb is especially common in proverbial and sententious expressions, and in this case intensifies the assonance (*praeclāra rāra*). — 14. **omnī ex parte**, *in every respect*, modified by *in suō genere*, 'within its own sphere.'

frūctum esse captūrōs. ita pulcherrimā illā et māximē 80
nātūrālī carent amīcitiā per sē et propter sē expetītā, nec ipsī sibi exemplō sunt, haec vīs amīcitiae et quālis et quanta sit; ipse enim sē quisque dīligit, nōn ut aliquam ā sē ipse mercēdem exigat cāritātis suae, sed quod per sē quisque sibi cārus est: quod nisi idem in amīcitiam trānsferētur, vērus amīcus numquam reperiētur; est enim is, quī est tamquam alter īdem.
quod sī hōc adpāret in bēstiīs, volucribus nantibus 81
agrestibus, cicuribus ferīs, prīmum ut sē ipsae dīligant—id enim pariter cum omnī animante nāscitur, —deinde ut requīrant atque adpetant, ad quās sē adplicent, ēiusdem generis animantīs, idque faciunt cum dēsīderiō et cum quādam similitūdine amōris humānī, quantō id magis in homine fit nātūrā, quī et sē ipse dīligit et alterum anquīrit, cūius animum ita cum suō misceat, ut efficiat paene ūnum ex duōbus.

1. **ita,** *in such a case.*—2. **per sē et propter sē,** *in and for itself;* the former is objective, because friendship is a worthy object of effort; the latter is subjective, because friendship is desirable for itself, apart from any advantages that it brings with it.—**expetītā,** *an object of desire* used like the verbal adjective in *bilis;* see on *contemptam,* § 32.—3. **nec . . . sit,** *nor do they take themselves as examples of the nature and extent of the power of this friendship.* Cicero argues that love of self and true friendship are alike in being an affection for an object without hope of consequent reward. Men love themselves simply for love's sake, but do not take this love as an example of friendship; yet it is only by transferring this spirit to friendship and considering a friend as 'an other self' that a true friend can be obtained.—**haec** = *hūius,* i.e. *nātūrālis;* cf. *eum,* § 2.—6. **quod . . . idem,** *the same* spirit, to be taken together as in § 14.

9. **volucribus . . . ferīs,** adjectives with *bēstiīs,* the first three describing the natural dwelling place, the last two the natural character, of animals.—14. **dēsīderiō,** *with eager longing;* the word always implies longing for something which one does not have.—15. **magis:** because man is endowed with reason and capable of reflecting upon the nature and beauty of his affection.—17. **ut . . . duōbus:** cf. *ut . . . ex plūribus,* § 92, and

XXII. Sed plērīque perversē, nē dīcam impudenter, 82
habēre tālem amīcum volunt, quālēs ipsī esse nōn possunt, quaeque ipsī nōn tribuunt amīcīs, haec ab iīs dēsīderant. pār est autem prīmum ipsum esse virum bonum, tum alterum similem suī quaerere. in tālibus ea, quam iam dūdum trāctāmus, stabilitās amīcitiae cōnfīrmārī potest, cum hominēs benevolentiā coniūnctī prīmum cupiditātibus iīs, quibus cēterī serviunt, imperābunt, deinde aequitāte iūstitiāque gaudēbunt omniaque alter prō alterō suscipiet neque quicquam umquam nisi honestum et rēctum alter ab alterō postulābit, neque sōlum colent inter sē āc dīligent, sed etiam verēbuntur: nam māximum ōrnāmentum amīcitiae tollit, quī ex eā tollit verēcundiam. itaque in iīs 83
perniciōsus est error, quī exīstimant libīdinum peccātōrumque omnium patēre in amīcitiā licentiam: virtūtum amīcitia adiūtrīx ā nātūrā data est, nōn vitiōrum comes, ut, quoniam sōlitāria nōn posset virtūs ad ea, quae summa sunt, pervenīre, coniūncta et cōnsociāta cum alterā pervenīret; quae sī quōs inter societās aut est aut fuit aut futūra est, eōrum est habendus ad summum nātūrae bonum optimus beātissimusque

Horace's reference to his friend Vergil (*Od.* I. 3, 8): *dīmidium animae meae.*

1. **perversē,** with errors of judgment; **impudenter,** with errors of feeling. — 4. **pār est,** *now it is of equal importance,* i.e. for the strength of friendship. — 9. **aequitāte iūstitiāque**: *aequitās* is the view of justice taken by a man of high principle and honor; *iūstitia* the legal or technical view. (R.) — 12. **inter sē,** like *alter prō alterō,* expressing reciprocal action.

18. **ad ea, quae . . . sunt,** *the highest ends,* as *summum bonum* below. — 20. **alterā** = *alterius hominis virtūte.* — **quae, quōs,** the first is relative (see on *quod,* § 43), the second indefinite. — **quōs inter,** anastrophe, usual only with dissyllabic prepositions, or when an attribute is attached to a noun. It occurs especially with relative pronouns.

comitātus. haec est, inquam, societās, in quā omnia 84
īnsunt, quae putant hominēs expetenda, honestās,
glōria, tranquillitās animī atque iūcunditās, ut et cum
haec adsint beāta vīta sit et sine hīs esse nōn possit.
quod cum optimum māximumque sit, sī id volumus
adipīscī, virtūtī opera danda est, sine quā nec amī-
citiam neque ūllam rem expetendam cōnsequī pos-
sumus; eā vērō neglēctā quī sē amīcōs habēre
arbitrantur, tum sē dēnique errāsse sentiunt, cum eōs
gravis aliquī cāsus experīrī cōgit. quōcircā — dīcen- 85
dum est enim saepius — cum iūdicāris, dīligere opor-
tet, nōn, cum dīlēxeris, iūdicāre. sed cum multīs in
rēbus neglegentiā plectimur, tum māximē in amīcīs
et dīligendīs et colendīs; praeposterīs enim ūtimur
cōnsiliīs et ācta agimus, quod vetāmur vetere prō-
verbiō. nam implicātī ūltrō et citrō vel ūsū diūturnō
vel etiam officiīs repente in mediō cursū amīcitiās
exortā aliquā offēnsiōne disrumpimus.

XXIII. Quō etiam magis vituperanda est reī māximē 86

2. **honestās**, *distinction*.—3. **animī**, to be joined with both *tranquillitās* and *iūcunditās*, which together form the third member of the series; if *iūcunditās* stood alone as a fourth member, *atque* would have been omitted, see on *et*, § 39; *iūcunditās* means *cheerfulness*. — 4. **beāta vīta**, *happiness*. — **sine hīs** = *hīs dēstitūta*, modifying the subject. Prepositional phrases, especially with *sine*, are often substituted for adjectives when no ambiguity can arise. — 5. **quod**, the antecedent is the clause, the possession of happiness. — 7. **neque** = *nec omnīnō*, 'nor any desirable thing at all.'

13. **neglegentiā**: ablative of cause. — **plectimur**, *we suffer;* usually with the idea of wrong-doing as the cause of the suffering. — 15. **ācta agimus**: a proverb borrowed from the courts, meaning, 'to plead a case already settled,' hence, 'to act too late.' Cf. Ter. *Phor.* 419: *Ohe! "āctum," āiunt, "nē agās."* — 16. **ūltrō et citrō**, lit., 'thither and hither,' hence, 'completely,' expressing the complete involvement or entanglement which arises from *ūsus diūturnus*, or from *officia*. (L.)

19. **magis**: ill-advised haste in the formation of friendships which soon have to be broken is reprehensible,

necessāriae tanta incūria; ūna est enim amīcitia in rēbus humānīs, dē cūius ūtilitāte omnēs ūnō ōre cōnsentiunt. ā multīs virtūs ipsa contemnitur et vēnditātiō quaedam atque ostentātiō esse dīcitur; multī dīvitiās dēspiciunt, quōs parvō contentōs tenuis vīctus cultusque dēlectat; honōrēs vērō, quōrum cupiditāte quīdam inflammantur, quam multī ita contemnunt, ut nihil inānius, nihil esse levius exīstiment; itemque cētera, quae quibusdam admīrābilia videntur, permultī sunt quī prō nihilō putent: dē amīcitiā omnēs ad ūnum idem sentiunt, et iī, quī ad rem pūblicam sē contulērunt, et iī, quī rērum cognitiōne doctrīnāque dēlectantur, et iī, quī suum negōtium gerunt ōtiōsī, postrēmō iī, quī sē tōtōs trādidērunt voluptātibus, sine amīcitiā vītam esse nūllam, sī modo velint aliquā ex parte līberāliter vīvere. serpit enim nesciō quō 87

but much more so is indifference to the character of a matter so essential as friendship. — 1. **ūna**, *the one thing*, attracted to agree with *amīcitia;* cf. *quī*, § 50. Before **ā multīs** many editors read *quamquam*, which some refer to the preceding, supplying some such idea as 'virtue is the foundation of friendship' (§ 20); others to the following: "Although men disagree about virtue, wealth, etc., they agree about friendship." The latter is the thought of the text, in which the contrast between friendship and the various things that are ill-esteemed is made sharp by the asyndeton. Note the stress given to the different objects by the order, *ā multīs virtūs*, *multī dīvitiās*, *honōrēs vērō . . . quam multī.* — 3. **multīs** refers to the Epicureans. — **virtūs ipsa**, *virtue even.* The noun gains prominence by being followed by *ipsa.* — **contemnitur**, *is esteemed of little worth, slighted; contemnere* hardly ever means 'despise.' Cf. § 72. — **vēnditātiō**, lit., 'a selling,' implies the puffing of goods beyond their worth to help their sale. — 5. **tenuis**, *inexpensive.* — 11. **iī . . . contulērunt**, *statesmen*, typical Romans; **iī . . . dēlectantur**, *philosophers;* **iī . . . ōtiōsī**, *business men;* **iī . . . voluptātibus**, *voluptuaries.* The Latin has no simple equivalent for many of our abstract terms and is forced to render them by a combination of words. — 13. **ōtiōsī**, those who do not engage in public life. Cf. § 16. — 15. **nūllam**, *worth nothing.* — 16. **līberāliter**, *as becomes freemen.* The broad application of this term arose from the sharp and terrible distinction drawn

modo per omnium vītās amīcitia nec ūllam aetātis dēgendae ratiōnem patitur esse expertem suī; quīn etiam sī quis asperitāte eā est et immānitāte nātūrae, congressūs ut hominum fugiat atque ōderit, quālem fuisse Athēnīs Tīmōnem nesciō quem accēpimus, tamen is patī nōn possit, ut nōn anquīrat aliquem, apud quem ēvomat vīrus acerbitātis suae. atque hōc māximē iūdicārētur, sī quid tāle posset contingere, ut aliquis nōs deus ex hāc hominum frequentiā tolleret et in sōlitūdine ūspiam conlocāret atque ibi subpeditāns omnium rērum, quās nātūra dēsīderat, abundantiam et cōpiam hominis omnīnō adspiciendī potestātem ēriperet: quis tam esset ferreus quī eam vītam ferre posset cuīque nōn auferret frūctum voluptātum omnium sōlitūdō? vērum ergō illud est, quod ā Tarentīnō 88
Archȳtā, ut opīnor, dīcī solitum nostrōs senēs commemōrāre audīvī ab aliīs senibus audītum: sī quis in caelum ascendisset nātūramque mundī et pulchritūdinem sīderum perspexisset, īnsuāvem illam admīrātiōnem eī fore, quae iūcundissima fuisset, sī aliquem

between freemen and slaves, and from the high ideas of dignity and power associated with the former condition.

1. **ūllam . . . ratiōnem,** *any calling* or *pursuit.* — 5. **Tīmōnem,** an Athenian misanthrope, the chief character in one of Shakespeare's plays. — 6. **tamen . . . anquīrat,** *yet must he seek.* — 7. **vīrus acerbitātis suae,** *his "gall of bitterness."* — 9. **hāc . . . frequentiā,** *the society of men; hāc* supplies the lack of 'the.' — 11. **rērum,** i.e. food, clothing, and shelter. — 13. **ferreus . . . ferre . . . auferret,** a play upon words, common in Cicero.

15. **quod . . . audītum,** *which I have heard it said that our old men tell as a customary saying of the Tarentine Archytas, I believe, having received it from other aged men.* (R.) — **quod . . . solitum** is the subject of *audītum* (*esse*). Archytas was a celebrated philosopher, mathematician, general, and statesman of Tarentum, about 400 B.C. — 16. **ut opīnor** is not used to indicate doubt, but for ease of quotation. — 20. **quae . . . fuisset:** N. says that these are the words of Laelius, as otherwise *quam . . . fore* would have been written; but relatives

cuī nārrāret habuisset. sīc nātūra sōlitārium nihil amat semperque ad aliquod tamquam adminiculum adnītitur, quod in amīcissimō quōque dulcissimum est.

XXIV. Sed cum tot sīgnīs eadem nātūra dēclāret quid velit, anquīrat, dēsīderet, tamen obsurdēscimus nesciō quō modō nec ea, quae ab eā monēmur, audīmus. est enim varius et multiplex ūsus amīcitiae multaeque causae suspiciōnum offēnsiōnumque dantur, quās tum ēvītāre, tum ēlevāre, tum ferre sapientis est: ūna illa subeunda est offēnsiō, ut et ūtilitās in amīcitiā et fidēs retineātur; nam et monendī amīcī saepe sunt et obiūrgandī, et haec accipienda amīcē, cum benevolē fīunt. sed nesciō quō modō vērum est, 89
quod in Andriā familiāris meus dīcit,

obsequium amīcos, vēritās odium parit.

equivalent to *et is*, *nam is*, etc., take either the infinitive or the subjunctive in the oratio obliqua. — 1. **sīc**, the conclusion of this argument.

Cicero now returns to the consideration of *amīcitiae sapientium*.

8. **dantur**, *arise*, i.e. are unwittingly given; note the enlarging scope of the infinitives: if one cannot avoid suspicion or grievance, he should make light of it; if he cannot do that, he should bear it as a wise man. — 10. **ūna . . . offēnsiō**, *but there is one grievance to which we must submit.* (R.) — **illa** is explained, not by the following *ut* (final clause), but by *nam*, which either translate 'namely,' or omit. — 11. **et . . . et . . . et**: the first and third correlate; the second makes one member of the first two verbs. — 12. **haec**, i.e. admonitions and reproofs.

14. **familiāris meus**: the poet P. Terentius, an African by birth, but a Latin writer of such excellence, and so intimate a friend of Laelius, that many of his contemporaries ascribed to Laelius the revision of his plays. In the prologue to the *Adelphi*, Terence himself says:

"Nam quód ìsti dicunt málevoli, homines nóbilis
Eum ádiutare adsídueque una scríbere;
Quod ìllí maledictum vémens esse exístumant,
Eam laúdem hic ducit máxumam, quom illís placet,
Qui vóbis univórsis et populó placent,
Quorum ópera in bello, in ótio, in negótio
Suo quísque tempore úsu'st sine supérbia."

The *Andria* was the first in order of the six comedies of Terence; this line, 68, is iambic trimeter:

>⏑́⏑ | >— | >⏒́ | ⏑— | ⏑⏑>́ | ⏑—

— 15. **obsequium**, *flattery;* it often means 'deference,' as below, in *obse-*

molesta vēritās, sī quidem ex eā nāscitur odium, quod est venēnum amīcitiae, sed obsequium multō molestius, quod peccātīs indulgēns praecipitem amīcum ferrī sinit; māxima autem culpa in eō, quī et vēritātem āspernātur et in fraudem obsequiō impellitur. omnī igitur hāc in rē habenda ratiō et dīligentia est, prīmum ut monitiō acerbitāte, deinde ut obiūrgātiō contumēlia careat; in obsequiō autem, quoniam Terentiānō verbō lībenter ūtimur, comitās adsit, adsentātiō, vitiōrum adiūtrīx, procul āmoveātur, quae nōn modo amīcō, sed nē līberō quidem dīgna est; aliter enim cum tyrannō, aliter cum amīcō vīvitur. cūius 90
autem aurēs clausae vēritātī sunt, ut ab amīcō vērum audīre nequeat, hūius salūs dēspēranda est; scītum est enim illud Catōnis, ut multa, melius dē quibusdam acerbōs inīmicōs merērī quam eōs amīcōs, quī dulcēs videantur: illōs vērum saepe dīcere, hōs numquam. atque illud absurdum, quod iī, quī monentur,

quiō. — 1. **molesta**, *troublesome*, with reference to the feelings of the hearer; the comparative *molestius* refers to the effect upon his character. The positive of *molesta* and the omission of *est* gives to the sentence a half exclamatory character. — 5. **in fraudem**, *to his own destruction*, as the result of self deception; cf. *De Off.* 1, 91: *cavendum est nē adsentātōribus patefaciāmus aurīs nēve adūlārī nōs sināmus, in quō fallī facile est.* — 6. **ratiō et dīligentia**, *earnest heed;* see on *fides*, etc., § 19. With *dīligentia* alone, Cicero uses only *adhibēre*. — 7. **monitiō**, found only here in Cicero; elsewhere he uses *admonitiō*. — 10. **nōn modo**: when a verb belonging to two clauses stands in the second clause with *nē . . . quidem* or *vix*, *nōn modo* being in the first clause, the negative affects both clauses, so that *nōn* is omitted after *nōn modo*. H. 655, 3 (552, 2); M. 461, *b*; A. 209, *a*, 1; G. 482, R. 1; B. 343, 2, *a*; L. 1682. — 11. **aliter . . . cum tyrannō**, i.e. under a despot, with whom friendship is impossible (cf. § 52), flattery may be used, perhaps is necessary, for protection.

14. **dēspēranda**: *dēsperāre* being used with an object in the active, with the sense of 'to give up,' may be used personally in the passive. — **scītum . . . Catōnis**, *there is a neat saying, that of Cato; scītum* refers to the form rather than the merit of the saying. —

eam molestiam, quam dēbent capere, nōn capiunt,
eam capiunt, quā dēbent vacāre; peccāsse enim sē
nōn anguntur, obiūrgārī molestē ferunt: quod contrā
oportēbat, dēlīctō dolēre, corrēctiōne gaudēre.

XXV. Ut igitur et monēre et monērī proprium est 91
vērae amīcitiae et alterum līberē facere, nōn asperē,
alterum patienter accipere, nōn repūgnanter, sīc ha-
bendum est nūllam in amīcitiīs pestem esse māiōrem
quam adūlātiōnem, blanditiam, adsentātiōnem; quam-
vīs enim multīs nōminibus est hōc vitium nōtandum
levium hominum atque fallācium, ad voluntātem lo-
quentium omnia, nihil ad vēritātem. cum autem 92
omnium rērum simulātiō vitiōsa est — tollit enim iūdi-
cium vērī idque adulterat, — tum amīcitiae repūgnat
māximē: dēlet enim vēritātem, sine quā nōmen amī-
citiae valēre nōn potest. nam cum amīcitiae vīs sit
in eō, ut ūnus quasi animus fīat ex plūribus, quī id
fierī poterit, sī nē in ūnō quidem quōque ūnus animus
erit īdemque semper, sed varius, commūtābilis, multi-
plex? quid enim potest esse tam flēxibile, tam dē- 93
vium quam animus ēius, quī ad alterius nōn modo

1. **capiunt**: see on *nōn potest*, § 19. — 3. **quod contrā**: some consider *contrā* as a preposition governing *quod*, but it is better to consider it as an adverb, *whereas on the contrary*, *quod* being in the same construction as in the phrase *quod sī*.

9. **adūlātiōnem**, *fawning*, the spirit that seeks to gain personal advantages through servile flattery. The word is used of dogs. — **blanditiam** (usually in the plural), *fair speaking;* the desire, oftentimes amiable, of saying things to please. — **adsentātiōnem**, *constant assent*, arising from the dislike to oppose. See D., *s. adsentīrī*. — **quamvīs** modifies *multīs; by as many terms as possible must we characterize this vice.*

13. **omnium rērum simulātiō**, *every form of hypocrisy.* — 17. **id**, i.e. *vērum.* — 18. **ūnus** = *cōnstāns*, opposed to *varius.* — 19. **īdem** = *stabilis* (see § 62), opposed to *commūtābilis*, and both together to *multiplex*, which here, as in § 65, means deceitful. — **que**, *but*, as usual in an affirmative following a negative clause.

sēnsum āc voluntātem, sed etiam vultum atque nūtum convertitur?

> negat quis, negō; ait, āiō; postrēmō imperāvī egomet mihi
> omnia adsentārī,

ut ait īdem Terentius, sed ille in Gnathōnis persōnā,
quod amīcī genus adhibēre omnīnō levitātis est.
multī autem Gnathōnum similēs cum sint locō, for- 94
tūnā, fāmā superiōrēs, hōrum est adsentātiō molesta,
cum ad vānitātem accessit auctōritās. sēcernī autem 95
blandus amīcus ā vērō et internōscī tam potest adhi-
bitā dīligentiā quam omnia fūcāta et simulāta ā sin-
cērīs atque vērīs. cōntiō, quae ex imperītissimīs
cōnstat, tamen iūdicāre solet, quid intersit inter popu-
lārem, id est adsentātōrem et levem cīvem, et inter
cōnstantem et sevērum et gravem. quibus blanditiīs 96
C. Papīrius nūper īnfluēbat in aurīs cōntiōnis, cum
ferret lēgem dē tribūnīs pl. reficiendīs! dissuāsimus

3. **negat**: The quotation is from the *Eunūchus* 252, 253, and is in the trochaic tetrameter catalectic meter

⏑́ ⏑ > | ⏑ ⏑ ⏑ | ∠ ⏑ | — > |
∠ > | > ⏑ ⏑ | ∠ ⏑ | ⏑̲
∠ ⏑ | — > | ∠ >

— 6. **persōnā**: see on § 4. The character was that of a parasite, the professional jester and toady. — 7. **quod . . . genus**, *a sort of friend which*. An antecedent is often attracted into a relative clause in Latin, which in English is put in apposition to a preceding noun.

8. **locō**, *family origin*. — 9. **hōrum**: R. reads *quōrum*, putting a comma after *similēs*, and supplying *sunt*. — 10. **vānitātem**, lit. 'emptiness'; hence, *insincerity*. — **auctōritās**, i.e. the influence arising from superior advantages.

14. **populārem**: one who supported the cause of the people, and hence opposed the *optimātēs*, was for that reason, in Cicero's view, weak and unreliable; a demagogue. — 16. **sevērum et grāvem**, in explanatory apposition to *cōnstantem*. The repetition of *inter* is not necessary, but is for clearness.

17. **Papīrius**: see on *Carbō*, § 39. — **īnfluēbat**, the figure of the gentle but mighty inflow of water; cf. *De*

nōs; sed nihil dē mē, dē Scīpiōne dīcam lībentius: quanta illa, dī immortālēs, fuit gravitās, quanta in ōrātiōne māiestās! ut facile ducem populī Rōmānī, nōn comitem dīcerēs. sed adfuistis et est in manibus ōrātiō. itaque lēx populāris suffrāgiīs populī repudiāta est. atque, ut ad mē redeam, meministis, Q. Māximō frātre Scīpiōnis et L. Mancīnō cōnsulibus, quam populāris lēx dē sacerdōtiīs C. Liciniī Crassī vidēbātur! cooptātiō enim conlēgiōrum ad populī beneficium trānsferēbātur; atque is prīmus īnstituit in forum versus agere cum populō: tamen

Or. 3, 91: *ōrātiō ut quam māximē iucunda, quam māximē in sēnsūs eōrum, quī audiunt, īnfluat.* — 4. **comitem**: Scipio was at that time a *homo prīvātus*, yet the leader of the people. — **in manibus**, *is published;* sometimes the expression, like our 'to have in hand,' means to have in preparation. — 7. **Māximō**: see on § 69. — **et**, usually omitted with names of consuls, is used here on account of the insertion of *fratre Scīpiōnis.* — 8. **lēx dē sacerdōtiīs**: the colleges of priests were close corporations, filling by themselves, *cooptātiō*, all vacancies occurring in their number. The substitution of a popular election, proposed by this law, but postponed by its defeat, was secured by the lex Domitia 104 B.C. The election was then made by a minority of the tribes chosen by lot. This method was adopted lest the vote of a majority might seem to dictate to the gods in matters of religion. Coöptation was restored by Sulla 81 B.C., but taken away again 63 B.C. (Rams., p. 326.) — 9. **vidēbātur**, a slight anacoluthon by which the clause is made an independent exclamation, instead of depending upon *meministis.* The indicative is often used in indirect questions by the comic poets, who represented the speech of common life, and here Cicero purposely imitates the ease of conversation; see on *partim*, § 45. — **ad . . . beneficium**, *to popular suffrage.* Offices were called 'beneficia populi,' the favors of the people, just as we speak of them as 'gifts.' — 11. **forum**: the Roman forum was divided into two unequal parts, the larger of which, about two thirds of the whole, was the meeting-place of the plebs, and was called *forum*, to distinguish it from the *comitium*, the meeting-place of the patricians, from which it was separated by the rostra. (Rams., p. 10.) Up to this time it had been customary for orators in speaking to turn toward the *comitium.* Plutarch (*C. Gracchus*, p. 537) ascribes the change to the younger Gracchus. *Agere cum populō* was the common

illīus vēndibilem ōrātiōnem religiō deōrum immortālium nōbīs dēfendentibus facile vincēbat. atque id āctum est praetōre mē, quīnquenniō ante quam cōnsul sum factus: ita rē magis quam summā auctōritāte causa illa dēfēnsa est.

XXVI. Quod sī in scaenā, id est in cōntiōne, in 97
quā rēbus fictīs et adumbrātīs locī plūrimum est, tamen vērum valet, sī modo id patefactum et inlūstrātum est, quid in amīcitiā fierī oportet, quae tōta vēritāte perpenditur? in quā nisi, ut dīcitur, apertum pectus videās tuumque ostendās, nihil fīdum, nihil explōrātum habeās, nē amāre quidem aut amārī, cum id quam vērē fīat ignōrēs. quamquam ista adsentātiō, quamvīs perniciōsa sit, nocēre tamen nēminī potest nisi eī, quī eam recipit atque eā dēlectātur. ita fit ut is adsentātōribus patefaciat aurīs suās māximē, quī ipse sibi adsentētur et sē māximē ipse dēlectet. omnīnō est amāns suī virtūs; optimē enim sē 98
ipsa nōvit quamque amābilis sit intellegit: egō autem nōn dē virtūte nunc loquor, sed dē virtūtis opīniōne.

phrase for addressing the people, in support of measures or in opposition to them. — 1. **vēndibilem**, lit. 'salable'; hence *plausible*. — 3. **praetōre mē**: Laelius was praetor 145 B.C., and consul 140 B.C. — 4. **rē**: Laelius owed his success to the *merit* (*rē*) of his case, and not to the influence of his office; he does not deny that influence, *auctōritās*, had something to do with the result, but the influence was not *summa*, as it would have been if he had been consul.

7. **adumbrātīs**, i.e. merely outlined, things not fabricated, *fictīs*, but unfairly because incompletely set forth. It is opposed to *inlūstrātum*, which means 'set forth in a clear light.' — 12. **amāre . . . aut amārī**, depends on *explōrātum habeās*, you are not certain even that you love or are loved, as you are ignorant of the genuineness of the feeling. — 13. **id** refers to the infinitives, and is the object of *ignōrēs*.

18. **omnīnō**, *to be sure*. This word introduces a statement complete in itself, but a limiting or corrective clause with *sed* or *autem* is often added; cf. § 69. — **virtūtis opīniōne**, *a supposed virtue*. There is a different

virtūte enim ipsā nōn tam multī praeditī esse quam vidērī volunt: hōs dēlectat adsentātiō, hīs fictus ad ipsōrum voluntātem sermō cum adhibētur, ōrātiōnem illam vānam testimōnium esse laudum suārum putant. nūlla est igitur haec amīcitia, cum alter vērum audīre nōn vult, alter ad mentiendum parātus est. nec parasītōrum in comoediīs adsentātiō facēta nōbīs vidērētur, nisi essent mīlitēs glōriōsī.

māgnās vērō agere grātiās Thāis mihi?

satis erat respondēre "māgnās": "ingentīs" inquit.
semper auget adsentātor id, quod is, cūius ad volun-
tātem dīcitur, vult esse māgnum. quam ob rem, 99
quamquam blanda ista vānitās apud eōs valet, quī
ipsi illam adlectant et invītant, tamen etiam graviōrēs
cōnstantiōrēsque admonendī sunt, ut animadvertant
nē callidā adsentātiōne capiantur. apertē enim adū-
lantem nēmō nōn videt, nisi quī admodum est excors:
callidus ille et occultus nē sē īnsinuet studiōsē caven-
dum est. nec enim facillimē agnōscitur, quīppe quī
etiam adversandō saepe adsentētur et lītigāre sē

meaning in § 37.—2. **vidērī**, sc. *esse praeditī*. Cf. Sallust, *Cat.* 54, 5: *esse quam vidērī bonus malēbat.*—8. **essent**: the subject is *iī*, understood, referring to those to whom parasites attach themselves. *Mīles Glōriōsus* was the title of a play of Plautus, to which reference may be made, but the quotation is from Terence, *Eunūchus*, 391. The verse is iambic trimeter:

>∠|>⏑⏑|⏑∠|⏑—|>∠|⏑—

—9. **agere**: Thraso, a braggart soldier, had sent a present to his mistress by Gnatho, a parasite, and in this line, the first of an act, he asks with what reception it met. The line is plainly a part of the conversation, and the infinitive continues something which is omitted. — 10. **ingentīs**, *boundless*.—11. **auget**: cf. Juvenal, III. 100–103:

"Rīdēs, māiōre cachinnō
Concutitur; flet, sī lacrimās cōnspexit amīcī,
Nec dolet; īgniculum brūmae sī tempore poscās,
Accipit endromiden; sī dīxerit 'Aestuo,' sūdat."

16. **apertē . . . videt**, *every one detests open flattery*. Observe that the

simulāns blandiātur atque ad extrēmum det manūs vincīque sē patiātur, ut is, quī inlūsus sit, plūs vīdisse videātur. quid autem turpius quam inlūdī? quod ut nē accidat magis cavendum est:

ut mē hodiē ante omnīs cōmicōs stultōs senēs
versāris atque inlūsseris lautissimē.

haec enim etiam in fābulīs stultissima persōna est 100
imprōvidōrum et crēdulōrum senum. sed nesciō quō pactō ab amīcitiīs perfectōrum hominum, id est sapientium — dē hāc dīcō sapientiā, quae vidētur in hominem cadere posse, — ad levīs amīcitiās dēfluxit ōrātiō. quam ob rem ad illa prīma redeāmus eaque ipsa conclūdāmus aliquandō.

XXVII. Virtūs, virtūs, inquam, C. Fannī, et tū, Q. Mūcī, et conciliat amīcitiās et cōnservat; in eā est enim convenientia rērum, in eā stabilitās, in eā cōnstantia: quae cum sē extulit et ostendit suum lūmen et idem adspexit agnōvitque in aliō, ad id sē admovet vicissimque accipit illud, quod in alterō est, ex quō exārdēscit sive amor sive amīcitia. ūtrumque enim

Latin uses concrete expressions where the English uses abstract. — 1. **det manūs,** *gives in,* a phrase taken from the arena, used of the vanquished gladiator, who raised his hand in token of submission; cf. our phrase, 'throw up the sponge.' — 5. **ut**: *ut* is used in interrogative and exclamatory expressions indicating the impatience of the speaker or the impossibility of the thing in question. The construction is elliptical. — 5. **cōmicos** = *in cōmoediīs.* See on *multae et māgnae,* § 30. — 6. **versāris,** *twist me round your finger.* — **inlūsseris**: O. has *ēlusseris;* for double *s*, H. 244, 4 (240, 4); M. 101, 3; A. 128, *e*, 3; G. 131, 4; L. 887. Cf. Quintilian, I. 7, 20. The lines are from the *Epiclērus* of Caecilius, and are iambic trimeter:

> ⏑́ ⏑ | > — | > ⏑́ | ⏑ — | > ⏑́ | ⏑ —
> ⏑́ | ⏑ — | > ⏑́ | ⏑ — | > ⏑́ | ⏑ —.

12. **illa prīma,** viz., the statement of § 65, that friendship can exist only between the good.

20. **sive . . . sive,** *call it love, call it friendship;* the conjunctions leave

dictum est ab amandō; amāre autem nihil est aliud nisi eum ipsum dīligere quem amēs, nūllā indigentiā, nūllā ūtilitāte quaesītā; quae tamen ipsa efflōrēscit ex amīcitiā, etiam sī tū eam minus secūtus sīs. hāc 101
nōs adulēscentēs benevolentiā senēs illōs L. Paulum, M. Catōnem, C. Gālum, P. Nāsīcam, Ti. Gracchum, Scīpiōnis nostrī socerum, dīlēximus; haec etiam magis ēlūcet inter aequālis, ut inter mē et Scīpiōnem, L. Fūrium, P. Rupilium, Sp. Mummium: vicissim autem senēs in adulēscentium cāritāte adquiēscimus, ut in vestrā, ut in Q. Tūberōnis; equidem etiam admodum adulēscentis P. Rutilii, A. Vergīniī familiāritāte dēlector. quoniamque ita ratiō comparāta est vītae nātūraeque nostrae, ut alia aetās oriātur, māximē

it indeterminate. — 1. **dictum**: B. reads *ductum*, "but Cicero, in mentioning a *thing*, would say it was *named* from some circumstance, but, in mentioning its *name*, would say that the name is *drawn* or *derived* from some circumstance." (R.) — 2. **dīligere quem amēs**: *dīligere* is the love founded on esteem, *amāre* is that of affection and of passion; the latter is the more general term. The one who loves a friend from an appreciation of his virtue is not urged by a sense of need or a desire of gain. — 3. **quaesītā** belongs, of course, only to *ūtilitāte*. — **efflōrēscit**: metaphors derived from the flowering of plants are very common. (Näg., p. 130, I. 1, p. 530.)

5. **Paulum**: see on § 9. — 6. **Catōnem**, the censor. — **Gālum**: see on § 9. — **P. Nāsīcam**: Cornelius Scipio, son-in-law of the elder Africanus, and father of the Scipio mentioned in § 41: *quī est Corculum adpellātus, quī item bis cōnsul et cēnsor fuit, habitum ēloquentem* (Cic. *Brutus* 79). — **Ti. Gracchum**, son-in-law of the elder, and father-in-law of the younger Africanus, and father of the two famous tribunes Tiberius and Gaius: *cīvem cum gravem tum etiam ēloquentem cōnstat fuisse* (*Brutus* 79). — 9. **Fūrium Rupilium, Mummium**: see on §§ 14 and 69. — 11. **Tūberōnis**: see on § 37. — 12. **Rutiliī**: this man, of spotless integrity, consul 105 B.C., was one of the best products of the later republic. His virtue won him the hatred of the equites, and through their influence he was unjustly condemned for extortion, and banished, 92 B.C. Cicero did not think highly of him as an orator (see *Brutus* 110, 118). — **Vergīniī**, known only as a student of law with Rutilius under P. Mucius Scaevola. — 14. **alia aetās**,

quidem optandum est ut cum aequālibus possīs, quibuscum tamquam ē carceribus ēmissus sīs, cum īsdem ad calcem, ut dīcitur, pervenīre; sed quoniam rēs **102** humānae fragilēs cadūcaeque sunt, semper aliquī anquīrendī sunt quōs dīligāmus et ā quibus dīligāmur; cāritāte enim benevolentiāque sublātā omnis est ē vītā sublāta iūcunditās. mihi quidem Scīpiō, quamquam est subitō ēreptus, vīvit tamen semperque vīvet; virtūtem enim amāvī illīus virī, quae exstīncta nōn est. nec mihi sōlī versātur ante oculōs, quī illam semper in manibus habuī, sed etiam posterīs erit clāra et īnsīgnis: nēmō umquam animō aut spē māiōra suscipiet quī sibi nōn illīus memoriam atque imāginem prōpōnendam putet. equidem ex omnibus rēbus, quās mihi **103** aut fortūna aut nātūra tribuit, nihil habeō quod cum amīcitiā Scīpiōnis possim comparāre: in hāc mihi dē rē pūblicā cōnsēnsus, in hāc rērum prīvātārum cōnsilium, in eādem requiēs plēna oblectātiōnis fuit. numquam illum nē minimā quidem rē offendī, quod

a new generation. (R.) Between these words B. inserts *ex aliā*, which, wanting in most Mss., are not necessary to the sense. — 2. **carceribus**: the *carcerēs* were small arched chambers within which the horses and chariots stood before starting on the race. (Rams., p. 348.) — **īsdem** repeats *aequālibus* after the parentheses, instead of the more common *iīs*. — 3. **calcem,** the chalk-line drawn across the circus in front of the carceres. It constituted the goal analogous to our 'winning post.'

11. **in manibus,** *have it always before me,* different from *in manibus* of § 96. — 12. **animō** refers to courage in action, *spē* to confidence in the worth of the prize to be striven for. There is a slight zeugma, as *concipiet* would be the verb for *spē* rather than *suscipiet;* cf. *dīligentiam,* § 89. — 13. **quī . . . putet,** *without thinking;* a common mode of supplying the lack of a verbal noun.

17. **cōnsēnsus**: cf. § 15, where *cōnsēnsiō* is used with the genitive. Both are abstract nouns, but *cōnsēnsiō* is agreement as a state of mind, *cōnsēnsus* is successive acts of agreeing. — 19. **numquam . . . nē . . . quidem**: see on *nōn . . . neque,* § 73. — **offendī,**

quidem sēnserim, nihil audīvī ex eō ipse quod nōllem, ūna domus erat, īdem vīctus isque commūnis, neque sōlum mīlitia, sed etiam peregrīnātiōnēs rūsticātiōnēsque commūnēs. nam quid egō dē studiīs dīcam 104 cognōscendī semper aliquid atque discendī, in quibus remōtī ab oculīs populī omne ōtiōsum tempus contrīvimus? quārum rērum recordātiō et memoria sī ūnā cum illō occidisset, dēsīderium coniūnctissimī atque amantissimī virī ferre nūllō modō possem; sed nec illa exstincta sunt aluntur que potius et augentur cōgitātiōne et memoriā meā, et, sī illīs plānē orbātus essem, māgnum tamen adferret mihi aetās ipsa sōlācium; diūtius enim iam in hōc dēsīderiō esse nōn possum; omnia autem brevia tolerābilia esse dēbent, etiam sī māgna sunt.

Haec habuī dē amīcitiā quae dīcerem: vōs autem hortor ut ita virtūtem locētis, sine quā amīcitia esse nōn potest, ut eā exceptā nihil amīcitiā praestabilius putētis.

i.e. do anything at which he took offense. — 3. **rūsticātiōnēs**: in *De Or.* II. 22, Cicero says of Laelius and Scipio: *eōs incrēdibiliter repuerāscere solitōs esse cum rūs ex urbe tamquam ē vinclīs ēvolāvissent;* and Horace, *Sat.* II. 2, 74, 75, in speaking of them and Lucilius says: *nūgārī cum illō et discinctī lūdere dōnec dēcoquerētur olus solitī.*

5. **cōgnōscendī . . . discendī**, *knowledge and instruction. Inquīrendō aliquid cognōscimus, audiendō potissimum dīscimus.* The former refers more to the results, the latter to the process of attainment. — 7. **recordātiō et memoria**, *the fresh remembrance.* See on *fides*, § 19. *Memoria*, as the more general term, would naturally come first. See on § 75. — 10. **aluntur que**, as often *que* has an adversative force when introducing an affirmative following a negative clause. — 13. **diūtius**, *very long.* — **nihil . . . putētis**: there is no contradiction here to § 17, where virtue is placed in advance of all other things, inasmuch as virtue is the foundation and support of friendship.

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★ Anon.